





## Plane Crash Injures Former Missionary

WOODVILLE, Tex. (AP) — A light plane carrying a former Southern Baptist missionary and a Baptist layman crashed here, badly injuring T. V. "Corky" Farris and killing the pilot, Len Rogers of Duncanville, Tex., a Baptist deacon.

For more than 40 hours, Farris lay beside the plane, cold and temporarily paralyzed, waiting for help to come.

Pulling his body with his elbows, he crawled nearly 200 yards towards a highway 400 yards from the wreckage, but passed out because of the strain and shock.

Three days after the crash, Farris was in a Woodville Hospital in good condition. He suffered bad bruises, a cracked rib, and a chipped vertebra.

Farris is associate in the Evangelism Division for the Baptist General Convention of Texas, and for six years was a Southern Baptist missionary to Japan.

Rogers was a builder who gained nation-wide fame when he constructed an underground home in Duncanville, Tex., a Dallas suburb which was featured in a World's Fair Exhibit.

## Plane Crash Kills Drake

FRESNO, Calif. (BP) — James H. Drake, field director of the Broadway plan of church finance for the California Baptist Foundation, here, was killed instantly when his Cessna plane crashed into a vineyard near Cauterthurs, Calif., Jan. 10. Drake, who came to the foundation in 1964 was on his way to fulfill two preaching engagements and hold a church finance conference when the accident occurred. He is survived by his widow.

## Baptist Gives Campsite To Methodists

ATLANTA, Ga. (RNS)—A Baptist donor has made it possible for Atlanta area Methodists to buy a 497-acre mountain campsite in Chattahoochee National Forest.

Dr. Candler Budd, superintendent of the Atlanta-Marietta Methodist District, said the anonymous benefactor gave the district \$11,697 to buy the site near Calhoun.

Methodist churches in the district plan a \$100,000 fund-raising campaign to build on the campsite this year. A chapel is the first scheduled construction.

## Edna Benson Retires At Board

NASHVILLE — Mrs. Edna Benson, an office secretary in the Sunday School Board's Sunday School Department, retired Jan. 1 after more than 25 years of service.

Mrs. Benson chose an early retirement because of ill health since a heart attack in 1956.

For 32 years she was superintendent of the Intermediate Department at Edgefield Baptist Church here. She conducted conferences for intermediate workers at clinics and enlargement campaigns and at Ridgecrest (N.C.) Baptist Assembly.

Three out of four Americans are now covered by some form of health insurance.



MEMBERS OF the new Christian Action Commission of the Mississippi Baptist Convention, who met in the Baptist Building, Jackson, on January 21, and organized for their work. Seated, left to right, W. B. Rives, Jackson, Secretary; Rev. Eldie F. Hicks, Waynesboro, Chairman; Rev. Lloyd Sparkman, Biloxi, Vice-Chairman; Dr. Chester L. Quarles, Jackson, Executive Secretary-Treasurer of the Mississippi Baptist Convention Board and M. F. Rayborn, Meridian. Standing, left to right, Rev. W. G. Watson, Jackson; C. O. Trevor, Houston; Rev. James Walker, Flora; D. R. Sanderson, Laurel; Rev. Ivor Clark, Macon; D. B. Courtney, Florence and Rev. Rowe Holcomb, Hazlehurst.

## Christian Action Commission Meets

The Mississippi Baptist Christian Action Commission met in Jackson for organization on Thursday, January 21.

Officers elected were Rev. Eldie Hicks, Waynesboro, chairman; Rev. Lloyd Sparkman, Biloxi, vice-chairman; and Mr. W. B. Rives, Jackson, Secretary.

Other members of the commission are Rev. Ivor Clark, Macon; Rev. James Walker, Flora; D. B. Courtney, Florence; Rev. W. G. Watson, Jackson; Rev. Samuel Shepard, Tupelo; Rev. Rowe C. Holcomb, Hazlehurst; D. R. Sanderson, Laurel; C. O. Trenor, Houston and M. F. Rayburn, Meridian.

This commission was appointed at the 1964 Mississippi Baptist Convention, by action of the 1963 convention. It takes the place of the old Temperance Committee of the Convention Board, but is to have a much larger scope of work.

The Long Range Study Committee of the Mississippi Baptist Convention recommended, in its partial report to the 1963 convention, that this commission be established in lieu of the old Temperance Committee.

The 1964 convention adopted the Study Committee's recommendation that the new commission "work in the following areas and others as the need arises: (1) The alcohol problem. (2) The narcotic problem. (3) Other moral problems. (4) Social problems. (5) Church-state relations. (6) Christian citizenship. (7) Christian home life."

Methods and procedures suggested by the convention are (1) Publications. (2) Education through workshops. (3) Associational organizations.

The action of the 1963 convention instructed that the commission be elected by the 1964 convention, and that "they be ready to make specific recommendations as to work, personnel, and budget at the 1965 Convention."

Thus the commission is now simply organizing and exploring a plan of work to present to the 1965 convention, but actually will not begin to function as a commission until after that convention approves its proposed program.

The Temperance Committee will continue its service through this year.

United States credit union memberships topped the 15-million mark in October for the first time in the movement's history. At the same time, worldwide membership in credit unions rose above 19 million.



L. M. LANIER, business manager, (left) and Dr. R. A. McLemore, president, of Mississippi College, look over a copy of the original charter of the college.

## MC Celebrates 139th Birthday

Brimming over with historical lore, Mississippi College quietly celebrates its 139th birthday this month.

It was Jan. 24, 1826, that the state legislature granted nine private citizens a charter that was the beginning of the state's oldest institution of higher learning.

Today the college stands as a living memorial to that small band of ambitious men who started the school "for the cultural benefit of their sons and daughters."

From a meager one-teacher school of 30 pupils cramped in a small building on a five acre plot, the college has grown to its current status of a faculty of almost 100, a 12-month enrollment of 2,537, housed in 19 permanent buildings situated on 280 tree-covered acres.

Acquired by the Mississippi Baptist Convention in 1850 after several years under Presbyterian control, the college is the second oldest Baptist institution of learning in the country.

The estimated 1800 persons present for the church business meeting made only one change in the deacons' recommendations, but it was a significant amendment. They struck the words, "Under the watchcare," and substituted "Into the membership" which gave the students full membership standing.

The students are Adedokun A. Oshoniyi and Gideon S. A. Adegbile, both juniors at Virginia Union University, a Baptist school here originally established for Negroes by the American Baptist Home Mission Society.

Officially the pair come into the church by transfer of letters. Oshoniyi comes from the First Baptist Church of Ishokum, Oyo, Nigeria. Adegbile belonged to the Baptist Chapel at Ibadan, which is a mission of the First Baptist Church of Ibadan, Nigeria.

The business meeting was closed to non-members of the church and to the press. After the four-hour night meeting, Adams called reporters into his study for an informal press conference at which he and the chairman of deacons answered some questions.

They declined to disclose the vote counts. Presumably the three-point deacon recommendations were voted on item by item, with discussion pro and con on the floor by church members on each point.

Members of the church dis-

closed to a Richmond newspaper the ratio was 8 to 6 on the vote to amend the recommendation from watchcare to membership, and 7 to 5 on the vote to pass the recommendation as amended.

Adams said also, "For the next six months (the study period) we are in the same place we have been since 1840."

Although the church conducts an annual business meeting each January, and does not have regular monthly business meetings as do some Baptist churches, presumably it will call a special business meeting when the deacons are ready to report.

## State Churches ...

(Continued from page 1) of the Stewardship program this year. The fact that a church has already pledged its budget for this year should not be confused with the need for teaching the membership to Tithe. Now, Every church should send in a tithe goal in order to receive the free Tithe Planning Kit.

Here in the state of Para, where Dr. Thomas E. Halsell, Czech Youths Damage Cemetery

VIENNA (RNS) — Three Czech youths have been arrested on suspicion of complicity in acts of vandalism at an old Jewish cemetery in Trebic, Moravia, according to reports from Prague.

The reports said a "gang of hooligans" damaged some 50 monuments in the cemetery, many of them dating back to the 13th and 14th centuries and regarded as of great historical value.

# Brazilian Baptists To Launch Big Crusade

BELEM, Brazil — January 12—They spent four and one-half hours—two in canoes on the Amazon and two and one-half in a truck—getting to Belem, and because the truck broke down, most of the night getting back to their homes in the village of Tracuateua da Ponta, in the state of Para, Brazil.

These 60 persons were among the 2,000 who attended one of several rallies in the state of Para to get ideas and inspiration for the nationwide Baptist evangelistic campaign to be launched at a rally in Rio de Janeiro on January 31.

## 250,000 Baptists

The gigantic effort, already a movement among the 250,000 Baptists of Brazil, has grown from an idea, born in the heart and mind of Dr. Rubens Lopes, president of the Brazilian Baptist Convention, shared with Southern Baptist missionaries in the country in the summer of 1963, and adopted by the Convention in January, 1964. Though planning and preparation have been underway for more than a year, the Brazilian Convention will officially open the crusade with a mass meeting in the giant Maracana Stadium in Rio following its 47th annual meeting at the end of January.

Baptist leaders expect to fill the big soccer stadium (said to be the largest stadium in the free world) with 200,000 people. Main speaker will be Dr. Joao Soren, Rio pastor and president of the Baptist World Alliance.

The rallies in Para were among the local meetings held all over Brazil (about the size of the United States). Some of the preparatory meetings became revivals with numbers of persons professing faith in Jesus Christ and young people resolving to give their lives in vocational Christian service.

The real crusade services will begin in March in southern Brazil and continue into June in the North. The country has been organized into 10 regions for administrative purposes in enlisting all of the 2,000 Baptist churches and approximately 4,000 preaching places. All are expected to hold evangelistic services.

## Diversity

In a country noted for diversity of races, climate, and terrain, Baptists of Brazil have achieved remarkable unity in the purposes and organization of this special effort. The goals of the campaign are doubling the number of baptized believers, organizing 300 new churches, and the calling out of many for Christian vocations.

A religious census will be taken in each Baptist church and mission vicinity before the crusade services begin. A tract setting forth the gospel message in simple terms will be left in each home visited. Forty million have been printed.

Census Here in the state of Para, where Dr. Thomas E. Halsell,

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Southern Baptist missionary, is executive secretary-treasurer for the Baptist convention, census takers will ask three questions in each home: (1) Do you have a Bible? (2) If not, would you like to have one? (3) Would you like someone to visit you and answer questions about the Bible?

All across the country those who manifest interest in the crusade services will receive a copy of the Gospel of John. The national Baptist convention has purchased 10,000,000 copies of this Gospel from the Brazilian Bible Society. Also, an attempt will be made by Baptists to win these people to faith in Christ even before the crusade services begin.

Evangelism Thus, the movement com-

bines individual and mass evangelism.

Rev. Jussie de Souza, president of the Equatorial Baptist Theological Seminary, Belem, and participant in local activities pursuant to the crusade, says the answer to the problems of individual Brazilians and of the country is a changed lives. "Those who accept Christ as Saviour get a new vision of life," he says. "They get new insights and hopes which can lift them out of misery and poverty."

The theme of the crusade is "Christ, the only Hope." The crusade symbol, used on posters, banners, and pennants throughout Brazil, combines the theme with a drawing of a small sailboat on the open sea, the mast and spar forming a cross on the white sail.



HIRAM ROFO (left), Brazilian Baptist who directs public relations for a large importing firm in Belem, Brazil, and Dr. Thomas E. Halsell, missionary, discuss uses of one of many posters concerning the nationwide Baptist evangelistic crusade to be held in Brazil.

## ANNIE ARMSTRONG OFFERING— \$75,000 Earmarked For Los Angeles Mission Thrust

LOS ANGELES — Southern Baptists in this metropolitan area of seven million people will intensify their efforts in church extension with \$75,000 expected to come from the annual Annie Armstrong Offering for Home Missions and the Cooperative Program.

The advance section of the 1964 Cooperative Program provided \$50,000 for Los Angeles, and this spring's Annie Armstrong Offering allocates \$25,000 for the area.

The annual home mission emphasis in Southern Baptist churches includes a study of mission books, the Week of Prayer for Home Missions, and the special offering for home missions. This year the offering goal is \$3,690,000. March 7-14 are the dates for the week of prayer.

Harold C. Bennett of Atlanta, secretary of the metropolitan missions department of the Home Mission Board, recently participated in an intensive study of the Los Angeles area.

Seven Associations Baptists have seven associations and 145 churches within Los Angeles and Orange counties.

The study and projection for future work is a co-opera-

tive effort of the associations, the state Baptist convention, and the Home Mission Board.

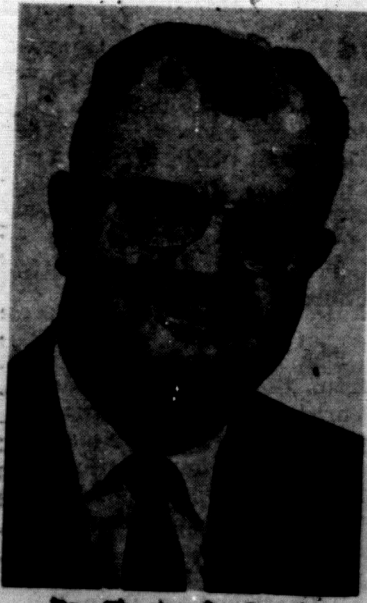
The \$75,000 allocation will make possible regular, special, and even supply pastors in starting missions, as well as rental for meeting places, and purchase of church sites.

"There are 15 places in the area listed as urgent for church extension funds," Mr. Bennett said. "In the study I came to a new conviction of the many mission opportunities facing Southern Baptists here."

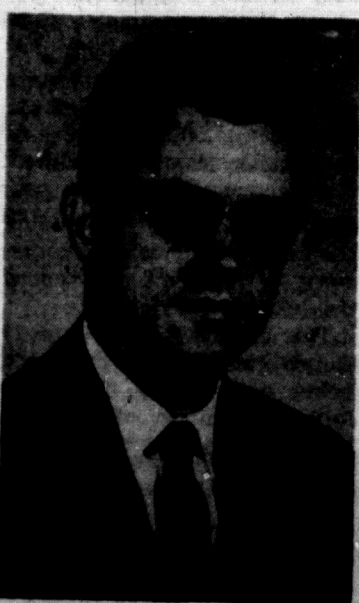
"I strongly believe that we have an open door of opportunity which we must enter now. Much good has been done in days gone-by but the time has come for a renewed effort. These funds form an important part in entering this door."

American people apparently were healthier during the twelve months ending in June, 1962, than the year before. The estimated 387 million acute illnesses and injuries requiring either medical attention or restriction of daily activities from July 1963 through June, 1964 showed a reduction of 13.4 million from the preceding year.

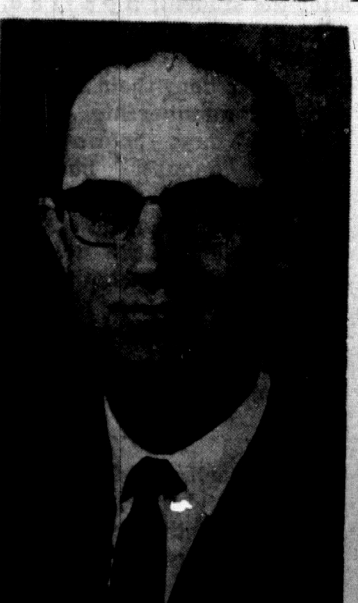
## MISSISSIPPI PERSONNEL SELECTED FOR STATE EVANGELISTIC CONFERENCE AT TUPELO



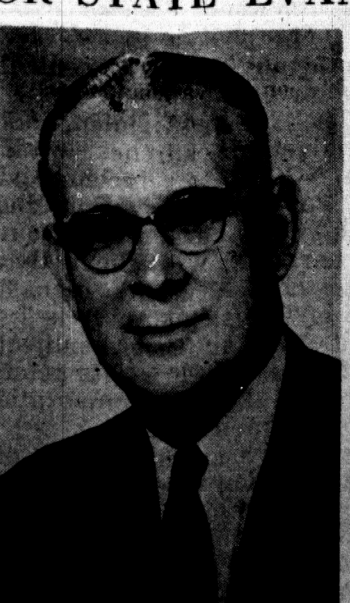
Dr. Chester L. Quarles



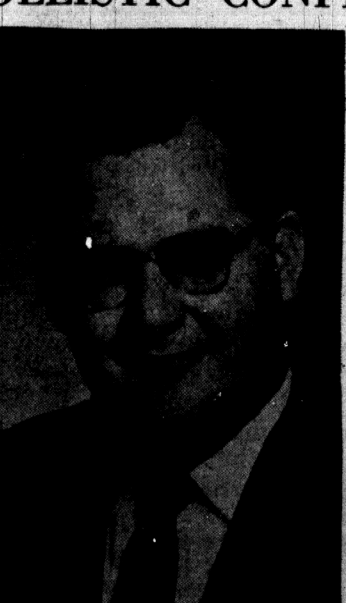
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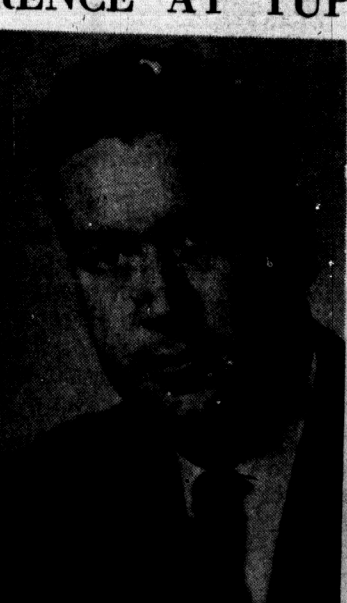
Rev. L. Gordon Sansing



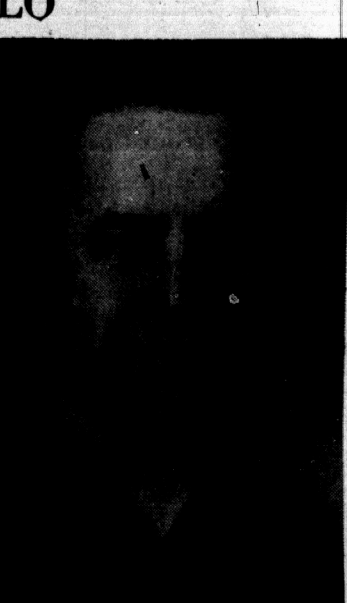
Dr. Joe T. Odle



Dan C. Hall



Dr. Robert H. Hamblin



Dr. Beverly V. Tinnin



# Youth Faces Spiritual Vacuum, Hiroshima Pastor Declares

PORTLAND, Ore. (RNS) — Rev. Kiyoshi Tanimoto, founder of the Hiroshima Peace Center and pastor of Nagerakawa United Christian church in Hiroshima, said here that fear of "pseudo" religions has led Japanese authorities to ban all religious teaching in public schools.

He is delivering a series of lectures throughout the state, sponsored by the Oregon Conference of The Methodist

Church. He was pastor of the church during World War II when Hiroshima was leveled by an atomic bomb.

Because of this closed-door policy, Mr. Tanimoto declared, "there is a spiritual vacuum in the minds of young students."

One of the "pseudo" sects he named was Sokagakkai, a religion which emphasizes success in business endeavors.

"It will fail, though," he predicted. "It is terribly difficult for us Christians to approach older people. . . youngsters have more receptive minds and accept new ideas quickly. Old people think Christianity is foreign."

The church must be diligent in seeking out converts and keeping present members inside the fold, and the best way to carry this out, he held, is to offer substantial educational programs.

"The Roman Catholics, who built the Peace Memorial Cathedral in Hiroshima, have been offering Japanese people an attractive program and now the Protestants must follow suit," he said.

A powerful Buddhist center, Hiroshima has 4,000 Christians (including Catholics) in a population of 500,000 people, according to Mr. Tanimoto.

## Problems Of Unwed Mothers Discussed In 'Home Life'

NASHVILLE—What are the circumstances and problems of the 200,000 mothers who bear illegitimate children in our country each year?

This question is discussed in an article in the February issue of "Home Life" magazine, a publication of the Sunday School Board's Family Life Department.

## Dedication Held . . . (Continued from Page 1) God."

The pastor led in the invocation as well as in the vows of dedication. "This house of worship is a house of prayer for all people," he said.

Welcome was extended by Mrs. Georgia Gray, church clerk. The scripture reading was by Dr. Perry E. Nussbaum, Rabbi of Temple Beth Israel, Jackson.

Dr. S. Leon Whitney, pastor of Farish Street Baptist Church, Jackson and vice-president of Mississippi Baptist Seminary, led the dedicatory prayer. Special music was rendered by the Christian Union and Mt. Charity choirs.

The Christian Union Church was organized in 1895 and is affiliated with the General Missionary Baptist Convention of Mississippi and the National Baptist Convention, U.S.A., Inc. It has an active membership of 150.

The building and equipment cost \$14,000, in addition to donated labor.

The Committee of Concern is an inter-faith group of Mississippi white and Negro religious leaders, both clergymen and laymen, organized for the purpose of assisting in reconstructing the recently burned church buildings.

Working with the Committee of Concern in its assistance of Mississippi churches are Quaker volunteers and members of the Mennonite Disaster Service from various sections of the country.

A total of \$51,324.32 has been collected by the Committee to date with \$38,000 having been allocated to assist the 13 churches, with others being considered for aid.

## Baptists To Appear On POAU Program

PHILADELPHIA, (POAU) — Five Baptist ministers will appear on the program of the 17th annual National Conference on Church and State here Feb. 2, 3.

The two-day meeting, sponsored by Protestants and Other Americans United for Separation of Church and State, will be held in the Benjamin Franklin Hotel.

Baptists on the program include Dr. Harold G. Basden of Richmond, Va., associate secretary in the Southern Baptist Foreign Mission Board's Division of Promotion; Gaylord Briley of Washington, D. C., director of promotion for Americans United; J. Edwin Hewlett, pastor of Southwest Baptist Church, St. Louis, Mo.; John J. Hurt, Jr. of Atlanta, Ga., editor of the Georgia Christian Index; and Dr. Louie D. Newton, pastor of Druid Hills Baptist Church, Atlanta, Ga., and former president of the Southern Baptist Convention.

More teen-agers are smoking cigarettes than ever before, and they are starting at an earlier age. According to the National Education Association, an estimated 10 to 15 per cent of all 13-year-old children are smokers.

The writer of the article is an authority in the field of helping mothers of illegitimate children. She is Mrs. Allegra LaPrairie, director of Sellers Baptist Home and Adoption Center, New Orleans.

"Although there is no way to be certain of the number of children born out of wedlock, we are certain that the number tops 200,000 each year," writes Mrs. LaPrairie. "The greatest increase in recent years has been in the under-seventeen age group."

Mrs. LaPrairie points out that the problem caused by this condition is not just a problem of the girl and her family, but also one of the community.

"Unmarried mothers come from all social, educational, and economic strata of living," she writes. "They are all ages and come from all types of religious backgrounds."

## Jewell Opens Larger Library

LIBERTY, Mo. (BP)—For volunteering their services to move more than 87,000 library books, students at William Jewell College (Baptist), get free steak dinners.

The occasion was the moving of the campus library, next door to a new 250,000 volume capacity library building. The structure to be completed in September, will accommodate 450 students studying at one time.



THE "SINGING CHURCHMEN OF MISSISSIPPI"—Dan C. Hall, director; A. L. Nelson, accompanist—will provide special music for the Evangelistic Conference, Harrisburg Church, Tupelo, February 8-10. The group will sing twice for the opening session on Monday evening and will also present a twenty-minute program of evangelistic music preceding the Tuesday evening session. The group will assemble for a fellowship supper, with the Church Music Department as host, at 4:45 Monday evening at the Natches Trace Inn.



INDONESIAN GIRL clasps her hands in prayer. (Foreign Mission Board Photo)

## BUSH NAMED ALABAMA SS SECRETARY

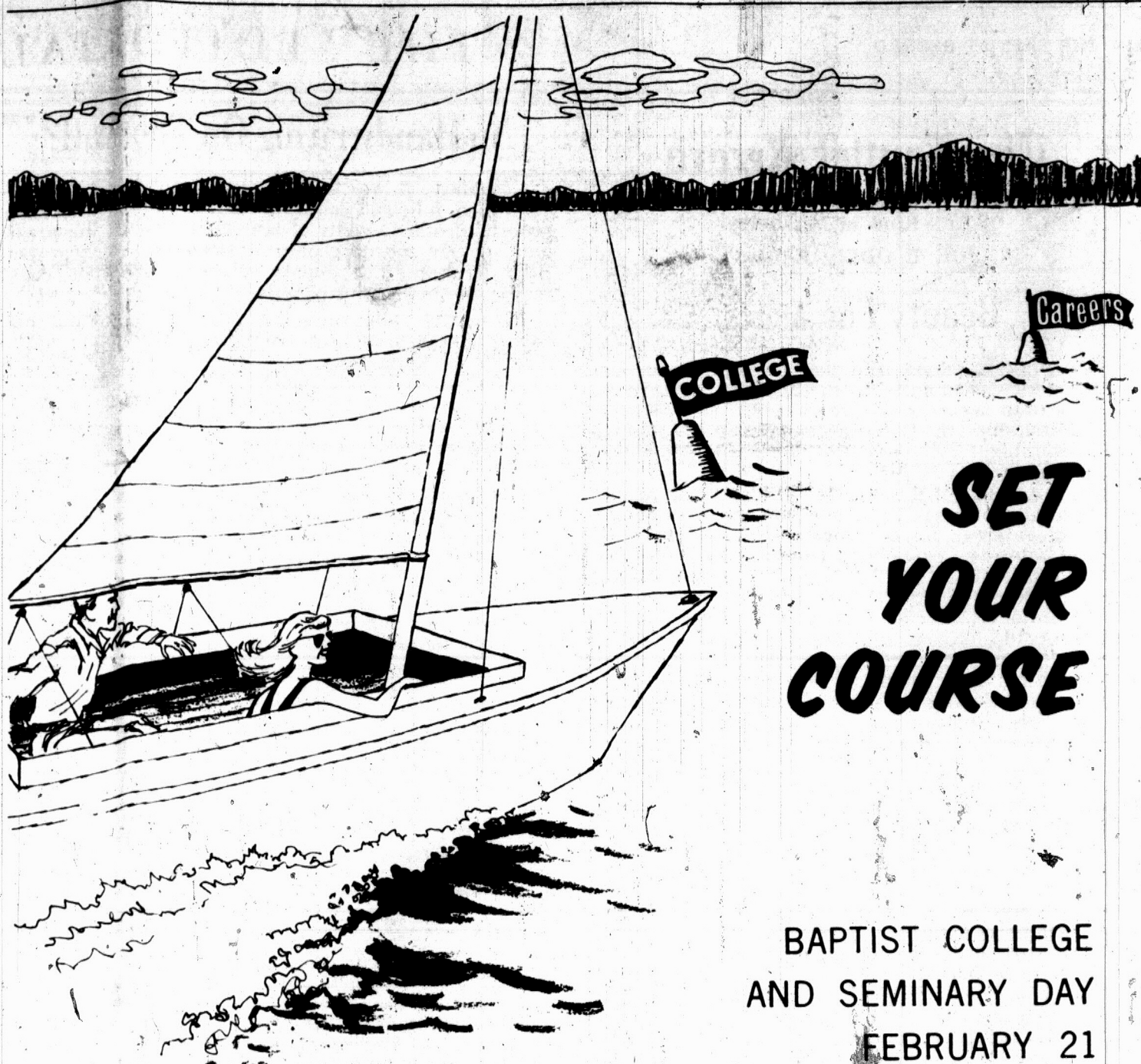
MONTGOMERY, Ala.—Native Alabamian Ellis Bush returns to his home state Feb. 1 to assume the top Sunday School post in the Alabama Baptist state convention.

Bush, coordinator of field services for the Family Life Department of the Southern Baptist Sunday School Board, Nashville, Tenn., has been elected state Sunday School secretary of the Baptist State executive board, according to an announcement by George E. Bagley, executive secretary of the Board.

A graduate of Howard College in Birmingham and the Southern Seminary, Bush held pastorates in Alabama, Indiana, and Kentucky before joining the Sunday School Department of the Sunday School board in 1956 as editor of Sunday School materials for young people.

Bush is the son of the late Rev. W. M. Bush, Sr., pastor in Alabama for many years, for whom the Bush Memorial Baptist Church in Troy, Ala., was named.

Bush's wife, is the former Juanita Holmes, of Troy, Ala. they have three children.



BAPTIST COLLEGE AND SEMINARY DAY  
FEBRUARY 21

## Education Commission Sponsors Baptist College And Seminary Day February 21

"Set Your Course" is the theme this year for the twelfth annual emphasis on Christian education and Baptist schools, which is sponsored by the Education Commission of the Southern Baptist Convention. Many

churches over the convention will have special services on Sunday, February 21, which is designated Baptist College and Seminary Day.

Since college-age students are increasing, the churches are doing more planning and

guidance programs for their teen-agers. Major problems confront the young people as they attempt to answer such questions as where to go to college, how to prepare for and get into college, what to do about a life's work and how to relate this to college selection.

In the materials prepared by the Education Commission this year full suggestions for programs are furnished, as well as helpful tracts for students and parents. Pastors and ministers of education

have been mailed sample kits, with order forms for additional materials for staging a program of emphasis. The emphasis may be held at any time convenient with the church.

creative cooperation rather than hostile competition. There is scarcely a denominational theology any more. Seminary students are reading the same books and struggling with the same theological problems. Young ministers are more oriented to world problems and issues and less concerned about divisive doctrines.

### CONCLUDING OBSERVATIONS

I feel that Southern Baptists cannot ignore a fast-running ecumenical tide. The glamorous appeal of "one church" is making an impact upon the world. This movement must be reckoned with. On the other hand, neither can the ecumenists ignore as provincial or irrelevant the position of Southern Baptists. As the nation's largest evangelical denomination with 10.3 million members and 33,000 churches, Southern Baptists stand as a formidable obstacle to any successful expression of ecumenicity.

In my opinion, the ecumenical movement should abandon its drive for organic union, forsake its policy of erasing denominational differences, and develop more areas of cooperation at the local level. Otherwise, I predict that Southern Baptists will remain on the sideline in a tragic isolationism. But the alternative of a shallow impotent ecumenical inclusiveness would be an even greater tragedy, perpetrating a colossal deceit upon the world in the name of "The Christian Church."

In my opinion, we must seek alternatives to organic union — a new brand and a new expression of ecumenicity — where there is denominational cooperation without the loss of autonomy and distinctiveness, and without the surrender of convictions and loyalties.

Southern Baptists have much to contribute to world Christianity from our distinctive doctrines, our leadership, our numbers, our wealth. Southern Baptists face a moral and spiritual responsibility to continually rethink our attitude and re-examine our relations with other Christians so as to find acceptable channels through which to work on national and international levels to emphasize the basic spiritual unity of all believers and to give a united expression to the mind and message of Christ in a world where Christian ideals are being challenged as never before!

## SOUTHERN BAPTISTS AND THE ECUMENISM ISSUE

(Continued from Page 1) local congregation. Baptists cannot conceive of a great "superchurch" or a hierarchical structure above the local church, whether it be a Baptist hierarchy or an ecumenical hierarchy. We have no such organic union among ourselves and hardly would we seek such an organic union with others of a different doctrinal persuasion!

### DENOMINATIONALISM

A second reason is that Southern Baptists generally are strong denominationalists. We do not accept the ecumenical premise that denominationalism is the scandal of Christianity, wasteful, selfish or sinful. The variety of churches produced by the Protestant Reformation has brought great vitality, strength and advance to Christianity. Division has multiplied the Christian witness. Struggle, tension and doctrinal debate have purified truth and been beneficial instead of harmful. To abolish denominationalism would be to reverse the Reformation and turn the clock back to a medieval Catholicism.

Neither do we accept the ecumenical premise that the "consolidation" of all Christians into "one church" would solve all the problems of Christendom, bringing vitality, spiritual renewal and victory. Historically, two plus two have more often equaled three instead of five when applied to church unification.

### THEOLOGICAL

The third barrier is theological. The present ecumenical movement tends to dismiss theological problems as "insignificant" or readily reconciled by "honest dialogue." Yet the basic gap remains between the evangelicals and the extreme sacerdotalists. Is the Bible or the church the seat of authority for faith and practice? Is salvation through personal faith in Christ or through the church? Is the divine authority on earth the voice of the church or the Holy Spirit speaking to the individual believer? With the Anglican and Eastern Churches dominating the World Council, and with the Vatican now reaching out a hand to lead back the "separated brethren," doctrinal differences are even more pronounced.

Doctrinal indifference is not

the solution to doctrinal differences! Our Baptist dilemma is that to have unity we must scrap our doctrinal convictions; and that by standing by our convictions we cannot have unity. In every consideration of the ecumenical movement we inevitably come back to this hopeless impasse. We have remained a separate section of the Christian movement because we feel that others have departed from the truth of the New Testament. We believe that only by coming closer to the New Testament as the basis for faith and practice shall we all come closer to each other.

### METHODOLOGY

Southern Baptists are also concerned about the ecumenical methodology.

There is the comity agreement of the NCC carving up geography and restricting denominations to assigned areas. Do such "manmade" limitations thwart the leading of the Holy Spirit or frustrate the evangelistic and missionary zeal of individuals and churches?

Is evangelism the changing of the social structure by a powerful ecumenical church bringing pressure upon the state and upon legislation; or is evangelism personal as Christ redeems the individual and redeemed men redeem society?

Would a "united front" really strengthen Christianity? Does Christianity advance by a great organization filtering down power from the top or by the spiritual vitality and faith at the believer level?

Then there are the "official pronouncements" of the intelligentsia at the center of the ecumenical movement which appear to some as sheer clericalism in modern dress. From the security of the ecumenical establishment the clergy tells the people at the grassroots what to think, what to do, and what position to take on various political and social issues. Baptists believe that men must be brought to Christian conviction by means of persuasion and by an appeal to the spiritual conscience rather than by means of official authoritative clerical pronouncements.

### SELF-CRITICISM

On the other hand, in my opinion, Southern Baptists are not above criticism in our attitude toward the ecumenical

### movement.

Our genuine and knowledgeable doctrinal stance has sometimes degenerated into one of spiritual pride and provincialism.

We have been too negative in our aloofness. Too often we have been more concerned about gains for ourselves rather than the contributions we can make to the total Christian witness.

Unquestionably our size and success have influenced us to say "We do not need ecumenical ties. We will go it alone."

We have often been unduly alarmed and driven by our fears.

We have allowed ecumenicity to become a "bad" word and failed to recognize that there are other alternatives to organic union.

Finally, economic, political and social factors have influenced our considerations far more than we would like to admit.

### A CHANGING POSTURE?

Is our posture changing? With regard to organic union, or joining the NCC? No, as far as I can discern!

In our attitude and spirit toward Christians in other denominations? Yes!

In the past, because of our organic isolationism from the NCC, I believe that Southern Baptists have been grossly and unfairly judged as "non-cooperative isolationists." It should be remembered that Southern Baptists have been on the forefront in cooperative Christian enterprises that did not compromise our convictions. We have long walked and worked in fellowship with other Christians in such national organizations as POAU, the International Lesson Committee, the Foreign Missions Conference, the American Bible Society, World Relief, Bible revisions, etc., and in local evangelistic crusades, campaigns against liquor, vice, etc.

I look for this same spirit of cooperation to continue. I believe that denominational isolationism is fast disappearing not only from among Southern Baptists but everywhere. There is an ever growing desire for more communication and understanding between all Christians, for more



## The Baptist Record

Largest Circulation of Any Newspaper  
Of Any Kind in Mississippi

JOE T. ODLE, Editor

### Beauty For Ashes

The prophet Isaiah said that one of the purposes for which he was anointed by the Spirit of the Lord was "to give unto them beauty for ashes." (Isa. 61:3)

In Mississippi, the Committee of Concern, organized last September for the purpose of assisting in the rebuilding of burned Negro church buildings, set as its slogan, the words of the prophet, "Beauty for Ashes". The beginning of the fulfillment of the purpose revealed in that slogan was realized last Sunday.

Last summer concerned friends stood with the pastor and leaders of the Christian Union Baptist Church in North Jackson in the ashes of their burned church building, shocked and grieved that such destruction could happen in our state.

Last Sunday, hundreds of persons gathered for the dedication of a beautiful new building which had risen from the ashes of the one which had been destroyed. Representatives of several religious faiths participated in the program.

The building was symbolic of a number of other buildings now under construction, with the assistance of many people through the Committee of Concern. It truly was a scene of "Beauty for Ashes".

Multitudes of Mississippians, along with large numbers of persons from all over America and in many foreign lands, had contributed to the fund being raised by the Committee of Concern, for use in assistance in construction of burned buildings. Christian Union Baptist Church had received several thousands of dollars from this fund.

Workers from outside the state, including Quakers and Mennonites, along with volunteer workers from Mississippi, are assisting in the actual construction of the buildings. Mississippi firms are making contributions of materials or services.

The dedication of the first of these rebuilt buildings last Sunday exemplified the Christian love and good will which exists in the hearts of the majority of Mississippians.

Those Mississippians want love and harmony, good will and right to prevail in the state. They are opposed to evil and hate, wrong and unrighteousness.

The rising of this lovely little building from the ashes of the old, and the service of dedication in which many persons of both races participated, reveals this spirit.

It is the spirit of Mississippi Christians.

It is the spirit which will continue to support the work of the Committee of Concern until all of the destroyed churches are restored.

It is the spirit which finally will solve the problems of our state.

### No Handwriting On The Wall?

Frankly, it was rather disturbing!

I had followed some of the radio and television reports of other events of inauguration day; the president's early morning church attendance to hear Dr. Billy Graham; the events of the inauguration ceremony; the monstrous parade.

Now the television cameras were sending out across America scenes from the inauguration balls. Millions of Americans were watching the crowds, the excitement, and the grandeur, of what the commentators were calling the greatest social event ever to occur in America. They said, "Nothing like this has ever before been seen in Washington."

The nation watched the president dance. One commentator said, with excitement in her voice, "He is our dancing president." I felt a shudder in my heart.

Then the commentators told about the bar at one of the balls. "It is 300 feet long, and there is a 300 foot red carpet. There are fifty bartenders, so there will be no waiting to get liquor." According to the commentators this was the first time that guests did not have to bring their own liquor to the inaugural balls. This year they could buy all they wanted at \$8.00 to \$10.00 per bottle. Moreover, if the guest had paid \$750.00 for one of the box seat sections, he got two bottles of fine champagne free.

I wondered, "Is this the 'Great Society' about which we have been hearing so much?"

Moreover, I could not but remember that the Bible tells of another great state occasion, when a nation's ruler had a grand feast "for a thousand of his lords." The wine flowed freely that night too.

And that night there was an enemy at the gate. I could not forget that there is an enemy at our gates too. He is farther away, but his weapons are long range.

The Bible says that God was concerned about that party in Bible history. It is inconceivable that He was unconcerned about those balls last week.

On that occasion long ago there was "handwriting on the wall." The cameras did not show any handwriting on the wall last Wednesday night.

Thinking about that bar, and other things that were going on, I wondered if television cameras simply cannot pick up God's handwriting!

### An Urgent Call

Every pastor in the state, along with hundreds of laymen and women, should make plans to attend the annual Mississippi Baptist Evangelistic Conference which will be held at Harrisburg Church in Tupelo, week after next, February 8-10.

No Baptist meeting of the year is more important than this, or will mean more to the work of Mississippi Baptists during the coming year.

Rev. Gordon Sansing, Secretary of the Department of Evangelism of the Mississippi Baptist Convention

Board, has planned an outstanding program for this conference, with some of the finest evangelistic leaders among Southern Baptist being among the speakers.

The evangelistic conference sometimes is called the "preachers' revival", since it is here that pastors often have their hearts warmed and challenged for greater evangelistic effort.

Never has Mississippi or America needed revival more. Never has there been greater need for emphasis on preparing churches for revival and evangelism.

Let every church send its pastor to this meeting. Let many laymen and women also plan to go.

Let us all meet in Tupelo and to pray and plan for revival in 1965!

### The Baptist Forum

The "Baptist Forum" is the "Letters to the Editor" section of the Baptist Record. Through it readers of the Record are allowed to express their thinking concerning timely issues related to Baptists or to matters appearing in the Record.

The position taken by a writer in the forum does not necessarily represent the position of the editor, of the convention, or of Baptists in general. Always the writer of the letter alone is responsible for the position he has taken. Although we may not agree with him we feel that, as a cooperating Baptist, he has a right to speak. There will be times when the editor may respond to a letter in order to clarify an issue, but ordinarily he will not comment on what the writer has said.

Of course it must be understood that space limits the number of letters which we can publish. Furthermore, we do not publish letters that attack personalities. Anonymous letters are never used, although the name of the writer will be withheld from a published letter if it is requested. However, no letter is published if the editor does not know the name of the author.

We expect to use more letters to the editor this year, but request that they be kept brief, and be on timely themes. Of course, the editor always will reserve the right to use or not use any letter, at his own discretion, and without explanation.

## Quotables

SELECTED BY THE EDITOR FROM CONTEMPORARY THOUGHT AND OPINION

When all around you are being too, too clever, then it's smart to be plain.—Arnold Gingrich

The easiest way to crush your laurels is to lean on them.—Anonymous

Experience is the name everyone gives for his mistakes.—Oscar Wilcox

### BAPTIST BELIEFS

By Herschel H. Hobbs  
Pastor, First Baptist Church  
Oklahoma City, Okla.

#### FORGIVENESS OF SINS

The English word "forgiveness" appears once in the Old Testament (Ps. 130:4; cf. Dan. 9:9, "forgiveness") where it translates the Hebrew word *selachah*, a sending away. It is found six times in the New Testament, rendering the Greek word *aphesis*, meaning the same thing (Mk. 3:29; Acts 5:31; 13:38; 26:18; Eph. 1:7; Col. 1:14). But this word, *aphesis*, is translated "remission" (Mt. 26:28; Mk. 1:4; Lk. 1:77; 3:3; 24:47; Acts 2:38; 10:43; Heb. 9:22; 10:18), "deliverance" and "liberty" (Lk. 4:18).

However, there are several verbs which are translated "forgive": Old Testament: Hebrew, *kaphar*, to cover (Ps. 78:38), *nasa*, to lift up or away (32:5), and *salach*, to send away (Jer. 31:34) New Testament: Greek, *apolo*, to loose away (Lk. 6:37), *charizomai*, to be gracious to (Eph. 4:32), and *aphiemi*, to send away from. This last word is the one most often used for "forgive" in the New Testament (47 times), but it is used 99 times with such meanings as "leave" (cf. Mt. 4:11), "suffer" or permit (Mt. 3:15), "forsake" (Lk. 5:11), and "let alone" (Jn. 12:7). From this verb comes the noun "forgiveness" (*aphesis*).

So forgiveness of sins means a sending away of sins. And this is always related to the saving ministry of Jesus Christ (cf. Lk. 4:18; Acts 26:18). Jesus is the "Lamb of God, the one bearing away the sin of the world" (John 1:29, author's translation). This He does through His death and resurrection (Acts 5:30f.; 13:28-38). Forgiveness is an act of God's grace made possible through the blood redemption wrought by Jesus Christ (Mt. 26:28; Eph. 1:7; Col. 1:14). But it must be received through repentance (Acts 2:38; 5:31) and faith (Acts 10:43).

Forgiveness should not be confused with justification. Both terms are used with respect to the saving of the soul. The former speaks of sins committed but taken away. The latter speaks of God's judicial act whereby He declares the sinner justified as though he had committed no sin. This latter word is a fa-

vorite of Paul, its various derivatives appearing in his writings 114 times. By contrast he used the word "forgive" (*aphiemi*) once in an Old Testament quotation (Rom. 4:7), and "forgiveness" (*aphesis*) twice (Eph. 1:7; Col. 1:14). But note twice the word *charizomai*, to be gracious (Eph. 4:32; Col. 3:13), used in Christian relationships.

The point to note is that justification is a once-for-all act of God which cannot be cancelled by future sins. Forgiveness relates to sins that are past as well as those committed after one is justified. Both justification and forgiveness are made possible through the atoning work of Christ. Forgiveness of sins, like justification, is an act of God, never of man (cf. Mk. 2:7ff.).

Jesus taught us to pray for continual forgiveness of sins (Mt. 6:12). And John says, "If we confess our sins, he (Jesus) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

## Baptist Forum

#### Hold The Line

I believe that Baptists should hold the line firmly against any religious institution or organization taking Federal aid of any sort. To take aid would be a violation of our scriptural and historic position of absolute separation of Church and State. To take aid from the Federal Government would also be opening the door to very certain Federal control. I might add that the power to tax is also the power to control. For our institutions to take Federal aid, it seems to me, would be an admission of our lack of faith in a Sovereign and Almighty God who can and will supply all our needs. Faith has built our institutions and I believe that faith can sustain our institutions.

Paul Harwood  
Lyon, Miss.



Liquor Licenses: Latest federal licensing figures disclose that there are 432,376 establishments that hold retail liquor and "malt" licenses in the United States. Compared to this, there are 358,000 grocery stores in the country, 201,000 gasoline filling stations, 28,000 furniture stores, and 21,000 shoe stores.

Drinkers consumed a record 273 million gallons of distilled spirits in 1964.

The Department of Agriculture has reported that consumption of cigarettes dropped in 1964 to 490 billion from 509.6 billion in 1963.

According to a New Jersey clergyman who recently visited Moscow, one of the hottest black market items in the USSR today is the Bible. One emigrant said he was offered a cow in exchange for his Russian-language Bible, and on another occasion was offered an entire month's wages for it.

Four out of five housewives questioned recently by an advertising agency reported that they had read at least one book last year, while 30 per cent said they had read ten or more books.

Those who step across the boundaries of conformity find in the church a rallying place which furnishes encouragement and strength. Every Christian fights some foe, whether it be bodily disease, domestic strife, sensual temptation, or intellectual doubt. The message of the gathered church is that no one need fight alone!—William E. Hull, associate professor of New Testament interpretation, Southern Baptist Theological Seminary, Louisville. "The Gathered Church" in THE BAPTIST STUDENT, January 1965.

#### Calendar of Prayer

(This list is not compiled according to birthdays.)

February 1 — Harold St Gemme, Baptist student director, Jackson; Gladys Bryant, Baptist student director, East Central Junior College.

February 2 — Sam Gore, Mississippi College faculty; O. B. Anderson, Gulf Coast superintendent of Missions.

February 3 — Watt Ford, Baptist Book Store; Charles H. Melton, Clarke College faculty.

February 4 — J. Frank Davis, faculty, Carey College; Carolyn Webb, faculty, Gilroy School of Nursing.

February 5 — Mrs. Virginia Rhoads, Baptist Building; Jerry St. John, Baptist headquarters.

February 6 — Barbara K. Holmes, staff, Children's Village; Mrs. Margaret M. Lowrey, faculty, Blue Mountain College.

February 7 — Mrs. George Lassett, Sr., WMU president, District II; Sue Tatum, state WMU recording secretary.

#### The Baptist Record

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## PAGES

### FROM THE PAST

by J. I. Boyd

60 Years Ago

A Woman's Missionary Union was organized in the Enon Baptist Church, Pike County (now Walthall County) on September 22, 1904, with the following officers: Mrs. Mary Dunaway, President; Mrs. Eliza Dunaway, Vice President; Mrs. Emma Dunaway, Secretary; Mrs. Fannie Thomas, Treasurer. (J. J. Justice was then pastor of the Enon church and Webb B. Dunaway was church clerk.)

50 Years Ago

Pastor N. F. Metts of Oxford was the visiting minister at the annual protracted meeting of the Bethel Church, Yalobusha County, which resulted in ten additions, eight of them by experience and baptism.

40 Years Ago

Pastor Luther K. Turner baptised fourteen of the twenty persons joining the Williamsburg church, Covington County, during their annual protracted meeting. J. C. Martin of Brooklyn was the visiting preacher.

The Fellowship church, Lauderdale County, received into their membership 22 new members, 13 for baptism. Pastor S. E. McAdory was assisted by C. T. Davis as preacher and D. M. Brantley as song leader.

A. L. O'Brian of Hattiesburg reports on the Zion Hill church, Lamar County, which he helped in a revival meeting, resulting in 19 new members all for baptism. Plans were made for gathering in funds to enlarge their church building for Sunday School and B.Y.P.U. work. Prof. S. A. Wilkinson of Mississippi Woman's College (now William Carey) was their pastor.

25 Years Ago

The Crosby Baptist Church had as helpers to Pastor W. C. Wood in their annual revival meeting J. D. Grey of New Orleans as visiting preacher and Virgil Ratcliff of Walker, La., as song leader. Results: 32 additions, 21 of them for baptism.

The Baptist Church at Tchula, Holmes County, enjoyed the preaching of an Evangelist Barney Walker and the singing under the leadership of Otis Thompson during their annual revival meeting which resulted in 29 additions to the church.

### — EVENTS IN BAPTIST HISTORY —



LONDON, NOV. 1798. (BP)—Dan Taylor, a Baptist missionary, returns to London after a preaching tour which took him to a number of churches in surrounding territories. Taylor travels on foot promoting the Baptist causes in England. He has traveled an estimated 25,000 miles—most of it on foot—in his 35 years as minister, editor, seminary president, and fundraiser for the Baptists. His schedule usually calls for a sermon every night, and three or more on Sunday. A convert of the Wesleyan revival, he became a Baptist after carefully studying his Bible. His entire congregation also became convinced believer's baptism is the only scripturally sound mode of baptism, then went over to the Baptists with him. (Distributed by Baptist Press for SBC Historical Commission. Erwin M. Hearne, Jr., Artist)

### Modern Polish Translation Of Bible Is Planned For 1966

LONDON (EP)—A new Bible in modern Polish will be published in 1966 to celebrate the 1,000th anniversary of Christianity in Poland.

The disclosure was made by a Polish clergyman, the Rev. Z. Pawlik, in an address at the Baptist Church House here. He added that Polish Baptists are currently celebrating the 400th anniversary of the first baptisms by Protestant believers in their land.

He showed guests a copy of the four Gospels in modern Polish which has just been published. Next year, he said, the whole of the New Testament would be released in the new translation and then the entire Bible would be published in 1966. Mr. Pawlik, one of the translators, said the work of translation had been going on for decades.

We broadcast daily, without knowing how many receivers we reach.

### Virginia Exceeds Goal

RICHMOND (BP) — For the second year in succession, the Baptist General Association of Virginia has surpassed its Cooperative Program goal. Total 1964 receipts for the state were \$3,710,989, on a goal of \$3,570,000. Of this amount, 37 per cent went to the Southern Baptist Convention, according to state officials. The remaining 63 per cent stayed in the state for capital needs in Virginia's educational institutions.

When a man forgets himself, he usually starts doing things others will remember.





KINDERGARTEN children attend chapel in Mousaitbeh Baptist Church, Beirut, Lebanon. (FMB Photo)

## FMB's Program of Advance

(Continued from Page 1)

sionary journeymen (unmarried college graduates through the age of 26), who will serve two-year, nonrepeatable terms under the supervision of career missionaries.

Rev. Louis R. Cobbs, who came to the Board from a position in the student work division of the Baptist General Convention of Texas to head the journeyman program, hopes to have 50 qualified young people selected by September, 1965, and to begin the employment of 100 each year by 1966.

### On the Field

The past year was an encouraging one for missionaries in the fields.

The parliament of Israel rejected a bill to restrict missionary activity.

The religious freedom of a Baptist pastor was upheld in the High Court of the Northern Region of Nigeria—a decision which will have wide implications in the area of religious liberty in that country.

Dr. and Mrs. James M. Young, Jr., became the first Christian missionaries in Yemen (almost totally Muslim), where they and a Spanish Baptist nurse, Maria Luisa Hidalgo, are in the process of establishing a medical clinic.

Southern Baptist missionaries entered Togo (bringing to 10 the number of countries in Africa where Southern Baptists have work) and Luxembourg and began work in Iceland and the French West Indies, areas where work had already been authorized.

Other names added to the Southern Baptist vocabulary in 1964 are Zambia, Malawi, and Tanzania.

Northern Rhodesia became the independent republic of Zambia. (Southern Rhodesia became simply Rhodesia.) Nyasaland gained independence and became Malawi. The republics of Tanganyika and Zanzibar, whose names were long associated with mystery and intrigue, united under the name of Tanzania.

### Firsts

It was a year of firsts in many respects. To name a few:

The first Baptist association was organized in Ecuador.

The first Southern Baptist mission-related chapel was opened in the Dominican Republic.

A church and social work conference was held in Hong Kong under the auspices of Hong Kong Baptist College.

A Japanese Baptist doctor was installed as superintendent of the Japan Baptist Hospital, the first national to head the nine-year-old institution.

The first Baptist church in the Arab sector of Jerusa-

lem was formed.

The first Royal Ambassador conclave in the history of Baptist work in Spain was held.

The net effect of greater religious freedom in Spain led to several advances, among them the placing of Southern Baptist missionaries in areas of the country previously without organized Baptist work.

In Argentina, Baptists began a decade of advance aimed at doubling the number of churches and members in the country in 10 years.

In South Vietnam, missionaries and national Baptists, undaunted by revolution and war, took action designed to carry the gospel to the border of North Vietnam.

Other accomplishments in 1964 included mass evangelism campaigns in Ecuador, Mexico, Portugal, and Lebanon which resulted in more than 4,000 professions of faith in Jesus Christ. Preparations were made for large evangelistic undertakings in Brazil, Malaysia, and Thailand in the springs of 1965.

A plan was inaugurated during the year to help ease the burden on medical missionaries. Under the plan, Baptist doctors in the States are en-

couraged to donate several weeks or months (at their own expense) to help in Baptist hospitals and other medical institutions overseas.

While people in the States struggled for solutions to their racial problems, missionaries overseas continued their attempts to explain why these problems were not solved long ago.

At the Foreign Missions Conference at Ridgecrest (N. C.) Baptist Assembly in June, Dr. Cauten gave a sharp and clear, if simple, explanation:

"If long, long ago we'd gathered around the cross and learned in experience that Jesus loves us one by one, there would be no issues to rend us asunder around the world on racial lines. Love does no harm to its neighbor. The way to make a man deal with another man on the highest plane of nobility and ethics is just to plant the love of God in his heart. But we have not learned that lesson well."

Perhaps this is what one missionary had in mind when he said in his 1964 Christmas letter to friends in the States: "Our work is aided best by your personal dedication to Christ."

## "BAPTIST PERSONALITIES . . ."



Dr. Mildred Crider

Why are so many children of normal or higher intelligence retarded in their reading ability? Poor teaching? Likely not. At least this is the opinion of Dr. Mildred M. Crider, assistant professor of education and psychology at Mississippi College.

Dr. Crider fully believes that the period children need most guidance is in the elementary grades. She points out that only one school in the state has an elementary guidance program.

Recently Mrs. Crider made an extensive study of a group of fourth graders who had

three things in common: normal or better intelligence, poor reading ability, a personality problem. Working with the group thirty minutes, three times a week, she saw this result at the end of 12 weeks: the children scored one grade higher in reading ability, their personality rating improves 20 percentile points.

Thinking Dr. Crider was a reading teacher, the children warned they would not read her old books and papers. But in a few weeks they were begging to read them.

Mrs. Crider told the group they would be a democracy. "Oh, we know what democracy is," said a little boy. With that, they elected their own leaders, made their own rules. One rule was not to interrupt when someone was talking. The first one caught breaking it was the teacher!

In the early sessions, there was chaos. Mrs. Crider suggested that they play a game in which the children would finish some incomplete sentences—all psychologically loaded. The response: "We don't want to!"

Later, however, the children came to her and asked to play the incomplete sentence game. In their own good time. "All I could do was to sit and watch for clues to feelings, for emotional conflict," says the teacher. This she found in good measure. When she passed out clay, some of the children stomped on it.

During one of the meetings the word "ugly" was mentioned. A little girl immediately went into a near-tantrum, screaming, "Ugly! I'm ugly! Do you know what it feels like to be ugly?" A few days later she told the group, "Yesterday at church the preacher told me that I looked real pretty." After that she progressed rapidly.

Only one child—a little boy—made almost no progress. She says, "The poor child has been given away so often—the product of a broken home—that he was in serious need of a professional psychiatrist."

Mrs. Crider, a Baptist, is a member of First Church, Clinton. She and her husband, Russell J. Crider (a Florence school teacher) have two children, Russell Murray and Sheila Rose.

## Revelation And The Bible

By Fred L. Fisher  
Professor of New Testament  
Golden Gate Baptist  
Theological Seminary  
Mill Valley, California

Can scientific study of the Bible and Christian faith live at peace in the same person? I have found that they can. In my spiritual pilgrimage from the naive faith of my youth to my present position, it has often seemed that scientific study of the Bible would come into conflict with warm, evangelical faith. However, a more mature understanding of the nature of the Bible and the role it plays in our faith has enabled me to maintain my faith without surrendering the gains to be found in careful, critical, historical and scientific study of the Bible. Perhaps my understanding of the Bible will help others to keep their minds open to the findings of modern biblical study without fear that such findings will destroy their faith.

We must remember that there is a vital relationship between the Bible and the self-revelation of God. This may be said in three related statements: behind the Bible is a revelation; in the Bible is a record of that revelation; through the Bible we may come to a personal sharing of that revelation. Let us look at these three statements.

### Behind the Bible

First, to say that behind the Bible is a revelation is to recognize the difference between religious knowledge and other forms of knowledge. Most human knowledge is gained by study and discovery. Man is the actor, the learner. In science, economics, sociology, history, medicine, psychology, etc., man receives knowledge by research, by experiment, by study, by discussion, etc. Not so is our knowledge of God. John says, "No man has ever seen God" (John 1:18). God is transcendent; he is invisible to man. No man has ever discovered God, nor can. If we are to know God at all, he must reveal himself to us. God must be the actor, the giver; man can only be the recipient.

The Christian faith is based upon the belief that God has graciously made such a revelation. Before the coming of Christ, he revealed himself in his mighty acts, such as the deliverance of Israel from slavery, and through His words that he spoke through his prophets. Jeremiah asserted, "The word of the Lord came to me" (Jer. 16:1). God spoke through him and thus revealed himself to the people. But these revelations were partial and preparatory. The final and complete revelation of God came in the person of Jesus of Nazareth. Jesus said to his disciples, "He that hath seen me hath seen the Father" (John 14:9). The Christian believes that God is like Christ, that when we come to know Christ, we come to know God in reality and truth. This is what we mean when we say

that behind the Bible is a revelation.

### In The Bible

In the Bible, we find a record of that revelation which preserves it for our time. The Bible is not a revelation of God; it is a record of that revelation. To say this is not to belittle the Bible; it is only to recognize it for what it is.

However, we must assert that the Bible is not a faulty record; it is inspired of God. "All scripture is inspired of God" (2 Tim. 3:16). What does this mean? To me it means that God led the writers of the Bible to write in words, thought forms and literary forms which would make the revelation of God most understandable and acceptable to the people for whom the Bible was originally written. We must remember that each of the original books of the Bible had an audience as well as an author. Inspiration means two things:

1. It means that the Bible is a true record; it does not need to be corrected; it needs only to be understood. All other books need correcting, whether they be books of science, mathematics or history. Human knowledge keeps expanding and new findings must be incorporated in old books, sometimes changing them entirely. Not so with the Bible; it does not need correcting; it is true.

When I say this, I speak of the spiritual record of the Bible, its record of God's self-revelation and the way of salvation. The Bible is not a book of science, history or psychology. Though there may be statements in the Bible about nature and history, these are only the framework of the spiritual message. Scientific and historical statements reflect the knowledge that men had of the world in that day; such statements may be in error; they are subject to the judgment of facts. But they are only the framework; they do not constitute the heart of the Bible. To admit that they may be in error does not disturb the faith of the Christian; if they are proved to be in error, faith still retains its strength. For instance, Luke tells us that Quirinius was a governor of Syria when Jesus was born. Many historians have challenged this historical statement and a final decision on its accuracy is impossible. I think the record is accurate, but this must be decided on historical evidence. The point is that the accuracy or inaccuracy of this statement is not vital to our faith. It is not a part of the spiritual message of the Bible. Our concern is not with Quirinius; it is with Jesus. Was he the Incarnate one? Did God become man in him? We believe that he was and that God did. This is the spiritual core of the birth story. Luke, we believe, was led by God to record this truth and his record is true.

2. Inspiration means that the Bible does not need to be supplemented; it is sufficient for our spiritual knowledge. Writings of men such as Barth, Bultmann, or even Fisher, do not need to be added to the Bible. The role of biblical students is to help us understand the Bible, not to add to it. God's revelation of himself was complete in Jesus Christ. The record of that revelation which we have in the New Testament is sufficient for all our religious needs.

### Through the Bible

Our third main statement is that through the Bible,

we may receive a revelation of God. This is the purpose of all Bible study. If God does not speak to us through the Bible and reveal himself to us in our situation, the Bible is useless and mute. This means that the Bible is a means to an end, not an end in itself. It is an instrument, the instrument par excellence, through which God continues to speak to men today. While in Europe, I traveled quite often by train. Therefore, I purchased a book of train schedules. This book enabled me to catch my train; it never took me anywhere. So it is with the Bible; it enables me to come face to face with God, to know him, to be saved by him, to be led by him. The Bible does none of these things; it is only a means by which God may become a living and dynamic reality in my life.

Thus, we understand that the Bible is not to be worshipped. The words of Jesus to Satan apply equally to the wrong attitude to the Bible. "You shall worship the Lord your God, and him only shall you serve" (Luke 4:8). Bibliolatry is idolatry. For instance, when I write a check on my bank account, some would say that the check authorizes the banker to pay out my money. Not so. I do that and only I can do it. I can countermand the check if I wish. So it is with the Bible. The Bible expresses God's authority, but God is the authority and it is authoritative only when God actually speaks to us through it.

This means that God speaks to us through the Bible only when it is rightly understood. This is the reason for Bible study. This is the place that scientific study of the Bible can be our religious servant, strengthening our faith. Not that we must accept the conclusions of all biblical scholars; men of the greatest learning are subject to mistake, but so are we. Most of us have had to say at one time or another, "I used to think the Bible taught this, now I do not believe that it does." You see, this is an area where all men must be humble. We must leave our minds open to accept new understanding of the Bible. Scientific study is a method that can help us; we must not reject it.

### Purpose of Study

The purpose of Bible study

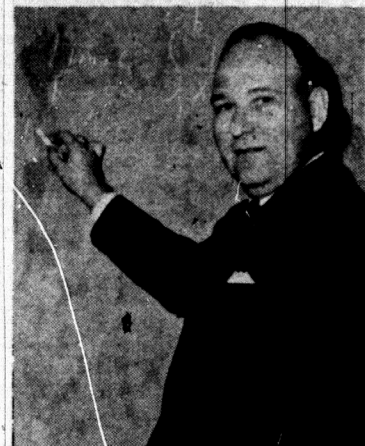
## Baylor Dedicates Girls' Dorm

DALLAS (BP)—Dedication ceremonies and open house have been held here for a new six-story women's dormitory for Baylor University's branch schools and colleges here.

The \$13 million building was given to the Baptist school and to Baylor University Medical center by the Bass Foundation, Harry W. Bass and Harry Bass Jr., and Richard Bass, all of Dallas, as a memorial to the late Mrs. Wilma O. Bass.

The six-floor dormitory will house 246 students and includes a recreation room, concrete porch, courts for shuffleboard, badminton and volleyball, and a 25 x 40 foot fan-shaped swimming pool.

It will house women students from Baylor School of Nursing, the Caruth School of Dental Hygiene, Baylor College of Dentistry, and students of various educational and training programs of Baylor University Medical Center.



PROFESSOR OF MATHEMATICS of William Carey College has been notified that he has received one of the coveted National Science Foundation Faculty Fellowships. Starting in June of 1965 the Spike family will be living in Auburn, Alabama, where Professor Spikes will continue his studies toward a Ph.D. in Mathematics at Auburn University for a period of fifteen months.

## Martin Called To Gadsden

After two years of full-time evangelism, Rev. W. Clyde Martin has accepted a call to pastor the Bellevue Church, Gadsden, Alabama.

Martin's last pastorate was First Church, Columbia, Tenn. He at one time was assistant to Dr. Robert G. Lee at Bellevue Church in Memphis.

For several years, he was pastor of First Church, Sevierville, Tenn.

In the Mississippi and Tennessee Baptist Conventions, he served on state executive boards, as well as on other denominational committees.

A new machine that can analyze milk for protein, fat, and sugar content in less than a minute with infrared rays was demonstrated at recent meetings of the American Dairy Science Association at New York State Agricultural College, Cornell.

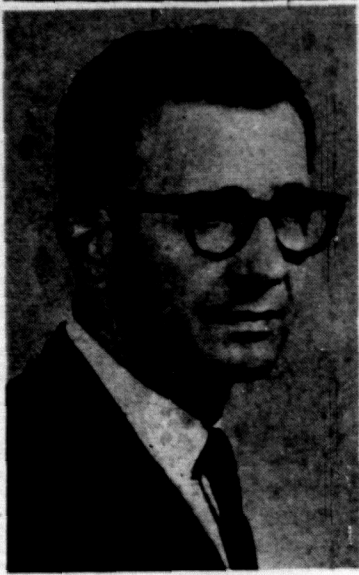
is not to hear men, ancient or modern, speak, but to hear God speak. Some scholars have forgotten this and have approached the Bible with skepticism. Such skepticism has led some men of faith to reject the whole method of scientific study of the Bible. But this same problem arises with naive study as well. Many people read their prejudices into the Bible and hear only the echo of their own voices. For instance, men of sincerity and devotion were misled into thinking that the Bible taught that World War I heralded the end of the world. You see, it is not the method that counts, but the sincere effort to let God speak to us in our own day. This is why we must take advantage of all methods of Bible study.

But understanding is not enough; the Bible must be lived as well as learned. It must be translated into action. The Bible is not a cold, intellectual book for the study of spiritual dynamics and metaphysics. Though reason is involved in its study, it cannot be comprehended by knowledge alone. Only as we pray can we really come to understand the teaching of the Bible about prayer. Only as we have faith can God become a living reality to us. Only as we live out the meaning and teaching of the Bible in our daily lives can God truly speak to our hearts through it.



"... TO THE SNOW He says, 'Fall on the earth...' (Job 37:6a RSV) In the Laurentian Mountains of Canada, this photo was taken by the Canadian Government Travel Bureau.





Dr. S. J. Mikolaski

## TO TEACH AT SEMINARY IN SWITZERLAND

NEW ORLEANS — Samuel J. Mikolaski, professor of theology at New Orleans Seminary, will become professor of systematic theology at International Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, in September, 1965.

The Foreign Mission Board has commissioned Dr. and Mrs. Mikolaski as missionary associates to work in theological education.

Dr. Mikolaski joined the New Orleans faculty in 1960. He formerly taught at Central Baptist Seminary, Toronto, Ont.; Northwest Baptist Theological College, Vancouver, B.C., and has been a church pastor in Canada and England.

A native of Yugoslavia, Dr. Mikolaski has degrees from the University of Western Ontario, University of London and Ph.D. from the University of Oxford, England.

Mrs. Mikolaski is a native of Canada.

## OKLAHOMA LEADER DIES

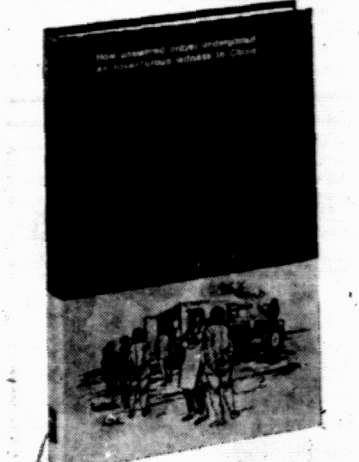
OKLAHOMA CITY — E. V. Mashburn, widely known Oklahoma Baptist leader, died Friday night, Jan. 15, in an Oklahoma City hospital which he had helped to build. He was 79.

The Oklahoma City insurance executive had been hospitalized since Jan. 7 when he suffered a stroke.

He was a founder and president of the Baptist Layman's Corporation, which sold bonds to finance construction of the Doctor's Medical Building adjacent to Baptist Memorial Hospital, Oklahoma City.

Funeral services were at First Baptist Church, Oklahoma City. Dr. H. H. Hobbs officiating.

## Missions: At Work



## GO HOME AND TELL

Bertha Smith  
Calmness in the midst of bombings, healing, changed lives—this book tells of the miracles wrought by answered prayer during Miss Smith's 42 years as a missionary in China and Formosa. Includes the Shantung revival and related events. (26b) \$2.75

## WHAT DO MISSIONARIES DO?

Johnni Johnson  
Specific answers through true-to-life experiences of present-day foreign missionaries. Brief accounts of preaching, teaching, healing, and related work on spiritual frontiers include specialist missionaries such as contractors, agriculturists, secretaries, etc. (26b) \$1.75

## BILL WALLACE OF CHINA

Jesse C. Fletcher  
The true story of a present-day martyr—an ordinary man, who in the providence of God, lived an extraordinary life. Bill Wallace served as a Southern Baptist medical missionary in China during 17 of its most turbulent years. (26b) \$2.95

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## Vietnamese Baptists Aid Flood Victims

Floods which recently hit the central area of South Vietnam, taking thousands of lives and doing millions of dollars worth of damage to property, have not seriously affected the work of Southern Baptist missionaries in the country.

Nhatrang, one of the three cities in which Southern Baptist missionaries are stationed, received considerable damage when the Nhatrang River overflowed. Several Baptist families were among the many who had to leave their homes.

The city hardest hit by the floods, according to Southern Baptist Missionary Robert C. Davis, Jr., is Da Nang. Baptist work is scheduled to begin there in 1965 when a missionary family now on furlough in the States returns to Vietnam. Work in Hue, another city affected by the floods, is scheduled to begin in 1966.

Vietnamese Baptists in Nhatrang are carrying out a relief operation in the afflicted area. Packages of rice, soy sauce, bread, and Christian literature have already been distributed to 150 homeless families.

"The real damage of the floods will be felt for months to come as lost crops cause a shortage in rice and other food supplies," says Mr. Davis. "Baptists will have a part in trying to provide essential foods for the needy and in bringing a message of love and peace to those who have for so long faced so much."

## ITALIAN PROTESTANTS BLAME POPE

ROME (EBFS)—Protestant leaders in Italy have issued a sharp attack on Pope Paul VI for closing the third session of Vatican Council II without a vote of religious liberty.

The attack came from the Federal Council of Protestant Churches in Italy, which also blamed the pope for changes in the "ecumenism" document which made it "gravely offensive to the faith of evangelical Christians."

The council's statement declared that the "lack of time" reason given by the pope for not bringing the religious issue to a vote was untrue.

"It was not voted on due to the excessive condescension of the pope toward a warlike and resolute minority of conservative bishops," said the statement. "Time there was; what was lacking was the will."

The postponement of the vote was regarded as a temporary victory for the conservative Roman Curia and a big disappointment to progressive bishops, especially those from North America, Germany and Scandinavia.

The statement said there was a near rebellion of 800 bishops who desired a vote on religious liberty, and that 10 "liberal" cardinals appealed to the pope not to close the council before it could be taken.

Changes in the "ecumenism document," the Protestant statement said, were made under the direction of the pope. A group of bishops is reported to have been working on the document five years, but it was presented to the bishops "at the final hour."

The Protestants described one of the changes as "a true scandal" and "a radical violation of the text, which now says the contrary of what the bishops wanted it to say."

In the original text the passage is reported to have read: "By the action of the Holy Spirit, in sacred Scripture the separated brethren find God who speaks to them in Christ."

After amendment this read: "The separated brethren, invoking the Holy Spirit, seek God in sacred Scripture, as if he spoke to them in Christ."

"This amendment is gravely offensive to the faith of evangelical Christians," said the Protestant statement, and does violence to the most elementary of ecumenical principles. The meaning of these amendments is intentionally anti-ecumenical."

The Federal Council of Protestant Churches in Italy includes Baptists, Methodists, Lutherans, Presbyterians and other denominational groups.



HOYT A. MULKEY, music secretary for Arkansas Baptist State Convention, is shown receiving the first special recognition certificate for completion of I-MAP—Individual Music Advancement Program—from Dr. W. Hines Sims, secretary of the Sunday School Board's church music department. Mulkey submitted his application Nov. 30, 1964, becoming the first person to complete the program which began in January 1964. I-MAP, a plan for personal development in music study each month, will continue through 1965.—BSSB Photo

## Houston College Dedicates Library Named For Astronaut

HOUSTON (BP) — Capt. Theodore C. Freeman, an astronaut who was killed during a routine plane flight here, was honored post-humously here during dedication ceremonies of a new Houston Baptist College library named for the late astronaut.

Fellow astronaut David Scott paid tribute to Capt. Freeman, and to the Baptist school which named the library The Theodore C. Freeman Memorial Library of Astronautics in his honor. The library will contain selected volumes on aerospace and related fields.

Capt. Freeman was killed in a plane crash last October near Ellington Field in Houston while on a routine flight.

His 10-year-old daughter, Faith Huntington Freeman, was presented a scholarship to the Baptist school by President William H. Hinton during the dedication ceremonies.

Hinton also read a telegram from President Lyndon B. Johnson praising Freeman and congratulating the college for establishing the library in the astronaut's honor.

"The child who receives music training and who finds joy in singing and making music will not make mischief. The girl who sings and plays does not pick your pocket; the boy who sings and draws the violin bow is not the boy that draws the gun."—J. Edgar Hoover.

## BROTHERHOOD DEPARTMENT

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Secretary  
MISS. MAVIS MCCARTY  
Office Secretary



M. LEE FERRELL  
Associate

## CHURCH BROTHERHOOD AND WORLD MISSIONS

It has been our conviction that Baptist men have the rare opportunity of learning, promoting and participating in every phase of Mission work supported by their church and denomination.

Missions is what the church members do to extend the gospel beyond the doors of the church building. It is a church reaching out to its immediate community and into the world beyond to share with all men what God has done for them through Jesus Christ.

Missionary Education is that part of Christian education which majors upon interpreting

the missionary message of the Bible and the course of Christian missions, and developing a Christ-like concern for all peoples.

Missions promotion is the effort of church members to share Christ at home and around the world.

Baptist men are privileged to work with the boys, through the Royal Ambassador organization, in leading them to learn the Missionary message of the Bible, bringing them in contact with Missionaries and the Missionary needs of the world.

## BAPTIST TRAINING UNION DEPARTMENT

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Kermit S. King  
SECRETARIES  
Mrs. Jasper Lipscomb  
Miss Betty Lewis

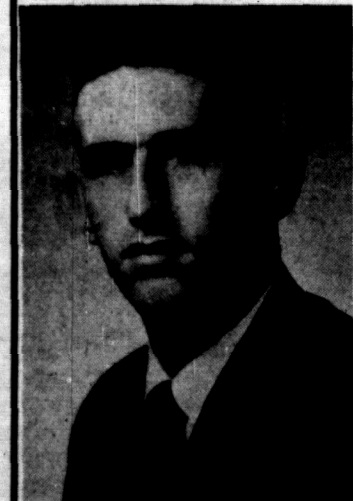


ASSOCIATES  
G. G. Pierce  
Miss Evelyn George  
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## Honor Churches - 1964

Berwick Baptist Church  
Liberty, Mississippi  
Mississippi Association

Salem Baptist Church  
Collins, Mississippi  
Covington Association



F. D. Robertson, Jr.  
Mr. Robertson was instrumental in leading his church to achieve Honor Church recognition.



Pastor, Rev. R. E. Martin, pictured at right, and Training Union director, Floyd McGee, left, refer to framed Honor Church diploma.

## Lauderdale Evangelism Clinic Scheduled For Monday, February 1

Dr. Jesse M. Hendley  
Dr. Jesse M. Hendley, full time Evangelist from Atlanta, will be the featured speaker for both sessions of the

Evangelism Clinic to be held at Poplar Springs Drive Church, Meridian, on February 1, beginning at 2:00 P.M.

Dr. Hendley was pastor of Colonial Heights Church in Atlanta for fourteen years where the membership grew from 200 to 2300. Since 1946, he has been in the evangelistic field constantly conducting church and union evangelistic campaigns.

Doub Scott, tenor soloist and trombonist, will direct the music plus speaking about "Music In Revival."

The afternoon session is primarily for preachers and laymen, but the night session beginning at 7:00 P.M. is for everyone. Reservations for the banquet at 5:30 P.M. should be sent to Poplar Springs Drive Baptist Church, Meridian.

## Providence Calls Joe Jolly, Sr.

Rev. Joe L. Jolly, Sr., of Okolona has accepted a call to the Providence Church, Grenada Association; he began his duties there on January 10.

Mr. Jolly has served as supply preacher at this and other rural churches since his resignation from the pastorate of the Woodland Church (Chickasaw) late last summer.

During his six-year ministry at Woodland, the membership of the church more than doubled; the sanctuary was remodeled; new church furniture was purchased; and all indebtedness on the church was liquidated.

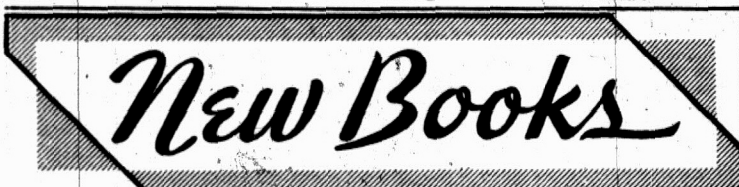
Mr. Jolly served as association Sunday school superintendent for four years and was president of the Chickasaw Pastors' Conference for two years.

He has three sons, and two sons-in-law, who are Baptist ministers: Rev. Joe L. Jolly, Jr., Chaplain, McCoy Air Force Base, Orlando, Florida; Rev. Charles A. Jolly, Pittsburg Baptist Church, Pittsburg, Pennsylvania; Rev. Fred N. Jolly, New Orleans, La.; Rev. Mack Rutledge, Priceville Church, Tupelo; and Rev. Hubert Hammett, Palmdale, California.

## Grand Canyon Gets \$3,000 Gift

Dr. Eugene N. Patterson, president of Grand Canyon College, has announced a gift of \$3,000 from the Phelps Dodge Foundation to be used for laboratory equipment, books, and periodicals in the newly expanded psychology program of the College.

Action by the curriculum committee of the College last year resulted in an increase emphasis in psychology. The \$3,000 gift will make it possible for the College to acquire many of the resources vital to the operation of this enlarged area of study.



## TONGUE SPEAKING by Morton T. Kelsey (Doubleday and Company, 252 pp., \$4.50)

A study of the phenomenon of speaking in tongues, which is sweeping churches in various parts of the nation. The author is an Episcopalian clergyman. He is convinced that speaking in tongues is a genuine spiritual experience, more often helpful than harmful. He gives a study of tongues in the Bible, tongues in history, and an evaluation of the present tongues movement.

is "that true religion or worship of God is not tied to externalities of any kind. This is a worthy addition to the commentary section of a good Bible study library."

## THE VITAL HEART OF CHRISTIANITY by Merrill C. Tenney (Zondervan, 96 pp., \$2.50)

New edition of a book published in 1945 as RESURRECTION REALITIES. Discusses the theme that all of the essential truths of Christianity stem from the one stupendous event of the Resurrection of Jesus Christ.

## 1400 IDEAS FOR SPEAKERS AND TOASTMASTERS by Herbert V. Prochnow (W. A. Wilde Co., 162 pp., \$2.95)

A brief chapter on the Speaker's and Toastmaster's responsibilities, followed by chapters of quotations, humorous stories and comments, unusual facts and illustrations, and much other similar material. Should prove valuable as a reference volume for useful short material. Some fresh and new material which we have not seen in other volumes is included.

## VOCABULARY OF COMMUNISM by Lester De Koster (Eerdmans, 224 pp., \$3.50)

A handy reference volume in dictionary form giving facts, figures, definitions, summaries of key terms, biographical material, historical material, etc., concerning communism. An indispensable volume for understanding of just about everything about the communist movement.

## GOD'S SON by DeVere Ramsay, illustrated by Rita Endhoven (Wm. B. Eerdmans, 48 pp., \$1.95)

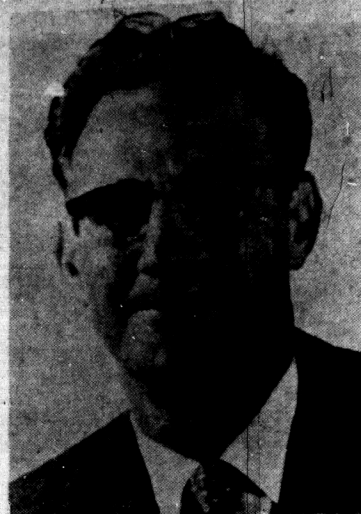
A book of stories about Jesus for young children. Profusely illustrated with black and white pictures and a bright cover that children will like.

## AN INTRODUCTION TO THE APOCRYPHAL BOOKS OF THE OLD AND NEW TESTAMENTS by H. T. Andrews (Baker, 141 pp., \$2.95)

A revision of an older book dealing with the apocryphal books which have a relationship to our Bible, but are not a part of it.

## THE HIGH COST OF HOLY LIVING by Dwight Hervey Small (Revell, 192 pp., \$3.50)

A call to the godly living of the New Testament. Leads the reader to face up to failures and then to find the way for victory. One cannot read these pages without first being disturbed and then challenged. The messages create a desire for holy living, but show that it can be achieved, but only at a price.



Dr. Jesse M. Hendley

## MC Test Center For Teacher Exam

Mississippi College has been designated as a test center for administering the National Teacher Examinations on March 20. Dr. John R. Blair, chairman of the Division of Education and Psychology, has announced.

College seniors preparing to teach and teachers applying for positions in school systems which encourage or require applicants to submit their scores on the National Teacher Examinations, along with their other credentials, are eligible to take the tests. The examinations are prepared and administered by the Educational Testing Service, Princeton, New Jersey.

The designation of Mississippi College as a test center for these examinations will give prospective teachers in this area an opportunity to compare their performance on the examinations with candidates throughout the country who take the tests, Dr. Blair said.

At the one-day test session, a candidate may take the Common Examination, which include tests in Professional Education and General Education, and one of the 13 subject matter and methods applicable to the area he may be assigned to teach.

Bulletins of Information describing registration procedures and containing registration forms may be obtained from Dr. Blair's office or directly from the National Teacher Examinations, Educational Testing Service, Box 911, Princeton, New Jersey. Prospective teachers planning to take the tests should obtain their Bulletins of Information promptly, Dr. Blair advised.

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# Judgment And Invitation

By Clifton J. Allen  
Matthew 11:12

Matthew's Gospel follows a topical rather than a chronological arrangement of material. Quite probably, therefore, the events recorded in this lesson preceded the sending out of the twelve disciples on a special mission of preaching and healing. Our larger Bible lesson puts emphasis on the developing animosity which culminated in the charge by the Pharisees that Jesus was in league with Beelzebub. Jesus described the peevish attitude of the people; turning against John the Baptist because of his ascetic practices and turning against Jesus as a person of the world, a friend of publicans and sinners. He pronounced woes of judgment on the unbelieving generation and declared himself to be the way to God. The Pharisees charged Jesus with breaking the sabbath and sought to devise means to kill him. He showed the absurdity of their charge and declared that his resurrection would prove his messiahship.

The gospel affirms judgment and redemption, wrath and grace, severity and mercy, death and life. Jesus Christ makes the difference. Each person must make the choice — rejection or acceptance.

## The Lesson Explained JUDGMENT ON UNBELIEF (vv. 20-24)

Jesus had spent months in a ministry of preaching, teaching, and healing in Galilee, Chorazin, Bethsaida, and Capernaum had been scenes of his labors. What Jesus had said and done, confirming that he was the Messiah of God, should have elicited faith. Jesus' teachings and miracles were his credentials. His sinless character proved that he had come forth from God and that he was the Son of God. But the cities in which most of his mighty works had been done spurned their opportunity, and the people hardened their hearts against him.

Jesus declared that if such mighty works had been done in Tyre and Sidon and Sodom—cities whose names were synonyms for licentiousness and ungodliness—they would have repented. The cities where he lived and labored would face greater guilt because they had greater spiritual opportunity. They would reap the sure reward of God's wrath against unbelief.

## PRaise FOR GOD'S DOINGS (vv. 25-27)

The heart of Jesus was made glad by the simple faith of those who received him. He therefore offered a prayer of praise to God for hiding the mystery of the kingdom from the proud and haughty and self-sufficient, while at the same time revealing it to the humble and trustful and submissive. Jesus was acknowledging the sovereign activity of God. He acts with infinite wisdom and goodness. He hides the truth only from those unwilling to believe it and withholds mercy only from those unwilling to receive it. Men doom themselves to darkness because they close their eyes to light. Jesus claimed perfect knowledge of God and perfect unity with

God. He came to the earth to reveal the truth about God and to offer the Father's love to men. Through him, and him alone, can men come into knowledge of and fellowship with the Father.

## INVITATION TO ACCEPTANCE (vv. 28-30)

The invitation, "Come unto me," is to all who labor and are heavy laden. Jesus surely had in mind persons borne down by the burdens of toil and sorrow and suffering and injustice. But he must have had in mind even more the spiritual plight of men under the burden of sin. He thought of persons borne down by a crushing sense of personal guilt before God. He thought of those weighted down by doubts and fears, ignorance and superstition, and the enslaving handicaps of sinful habits. To all such persons he extended the invitation to come to him and find rest, that is, to receive him as Saviour and thereby experience forgiveness for sin and release from guilt and deliverance from the fear of judgment. To the degree that persons turn to him, they will find peace and hope.

Jesus' invitation to take his yoke and learn from him describes the essence of Christian discipleship. His words mean something like this: "Enroll in my school, become my disciple, submit to my will and direction, accept my authority, embrace the prin-



Harry H. Horton, Jr.

## Joins Staff At First, Lucedale

Harry H. Horton, Jr., is now minister of music and education at First Church, Lucedale, until recently he held a similar position with Calvary Church, Greenwood.

Mr. Horton, originally from Shreveport, La., graduated from Centenary College and received the M.R.E. degree from New Orleans Seminary. Mr. Horton has done pastoral, music and combination work in churches in Louisiana, Florida, and in Mississippi, including two dozen or more revivals in the past few years. Mr. Horton is married to the former Eunice Tyre of Jasper, Florida. A registered nurse, she graduated from Mather School of Nursing in New Orleans. The Hortons have one daughter, Angela Kaye, five.

The Lucedale membership has voted to purchase choir robes for the 38-vote Youth Choir.

Rev. Joe H. Stovall, Jr. is pastor of First, Lucedale.

ciples of my kingdom, and learn from me what it means to deny self and take up a cross and give oneself in doing the will of the Heavenly Father." To take Christ's yoke is to acknowledge him as Lord. The yoke of his authority will seem easy and the burden light.

## Truths to Live By

The doom of judgment is to be feared.—The Christian religion is not a matter of fear. But the fact still remains that the judgment of God on evil should lead to fear on the part of unrepentant persons. God's wrath is against sin. His wrath is the expression of his holiness and his love. The Bible declares that his wrath will be poured out on all ungodliness and unrighteousness of men: Why should not persons think soberly and seriously now about the terror of God's wrath upon those who reject his mercy and let this draw them to him in penitence and grateful love?

Spiritual opportunity can be flouted with direct consequences.—The Saviour of the world, the very Son of God, came to Chorazin, Bethsaida, Nazareth, Capernaum, Jerusalem, and other cities. But the people treated him with contemptuous indifference. In the blindness of pride, they refused to see the light in their midst. The living Christ comes to the cities of our modern world: through his Spirit he confronts the people of our time. It is possible for people to harden their hearts against Christ until they come to the point of a dead conscience and hopeless enslavement to evil. If they spurn the offer of God's mercy through Christ, there can be no alternative to eternal destruction.

Jesus' entreaties and assurances should evoke whole-hearted trust and commitment.—The King of Glory offers us the fullness of his Spirit, the blessings of his salvation, the honor of his service, and the inheritance of his heavenly kingdom. There can be but one proper response—to accept Christ as Lord and Saviour, to love him supremely, to serve him zealously, and to praise him forever.

## Off The Record

(For friends of Dr. E. C. Williams. He may not be the author but he tells it the best.)

The setting: Many years ago, before the days of cars, an elderly gentleman traveled quite a bit on horseback. Also, he had made it a practice all his life to always use big, jawbreaker words. He would never use a little word if he could possibly get a big one.

So, late one afternoon, he rode up to the hotel in a small town. The Negro porter came out to get the horse and care for him during the night, as was his custom. As the porter came up to the old gentleman, he spoke to the porter as follows:

"Approach, thou sable son of Africa, and assume direction of this quadruped. Divest him of his bridle, disencumber him of his saddle and install him. Contribute to his nutriment such alimentary substance as will afford him adequate sustenance during the approaching nocturnal vigils. When the oriental luminary shall have accomplished his august ascension over the eastern horizon, I will for thy pains reimburse thee with adequate pecuniary reward."

The Negro porter bowed and scraped, and said, "Yassir, yassir." He did not know what the old fellow had said, but he did know what to do with a horse. So, he led him down to the barn and put him in one of the stables and fed him. When the porter went down to the barn the next morning to feed the horse he saw that the horse had kicked off some stable boards and was outside running around in the pasture. The porter tried to catch the horse, but could never get close enough to him to do so. All excited about what the old man might say to him, especially in view of what he had said to him the night before, he decided that he had better go to the room and tell the man what had happened during the night. So, with fear and trembling, he went to the room and knocked on the door. A rather gruff voice from within said, "Come in."

Then, the porter opened the

# Sunday Reports

## Sunday School Attendance Training Union Attendance

JANUARY 24, 1965	
Biloxi, Emmanuel	307 109
Brooklyn, 1st	481 224
Brooklyn, 2nd	767 212
Bryce, 1st	62 41
Bryce, 2nd	409 177
Calvary, 1st	381 151
Calvary, 2nd	28 26
Calvary, 3rd	232 83
Calvary, 4th	799 234
Calvary, 5th	731 240
Calvary, 6th	228 128
Calvary, 7th	419 256
Calvary, 8th	212 122
Calvary, 9th	389 150
Calvary, 10th	336 150
Calvary, 11th	884 244
Calvary, 12th	407 170
Calvary, 13th	338 170
Calvary, 14th	109 48
Calvary, 15th	120 87
Calvary, 16th	857 287
Calvary, 17th	9 11
Calvary, 18th	32 30
Calvary, 19th	662 216
Calvary, 20th	237 121
Calvary, 21st	242 96
Calvary, 22nd	271 114
Calvary, 23rd	837 311
Calvary, 24th	109 48
Calvary, 25th	67 41
Calvary, 26th	104 95
Calvary, 27th	539 211
Calvary, 28th	284 147
Calvary, 29th	336 155
Calvary, 30th	296 125
Calvary, 31st	1503 327
Calvary, 32nd	1468 397
Calvary, 33rd	596 282
Calvary, 34th	398 140
Calvary, 35th	381 224
Calvary, 36th	411 197
Calvary, 37th	286 90
Calvary, 38th	714 206
Calvary, 39th	79 43
Calvary, 40th	275 168
Calvary, 41st	15 129
Calvary, 42nd	435 196
Calvary, 43rd	1003 368
Calvary, 44th	200 86
Calvary, 45th	230 118
Calvary, 46th	351 87
Calvary, 47th	181 100
Calvary, 48th	480 117
Calvary, 49th	78
Calvary, 50th	165
Calvary, 51st	491 181
Calvary, 52nd	505 190
Calvary, 53rd	173 144
Calvary, 54th	322 135
Calvary, 55th	469 118
Calvary, 56th	23 27
Calvary, 57th	112 91
Calvary, 58th	70 45
Calvary, 59th	298 368
Calvary, 60th	31 22
Calvary, 61st	208 59
Calvary, 62nd	219 109
Calvary, 63rd	122 76
Calvary, 64th	181 116
Calvary, 65th	118 70
Calvary, 66th	158 62
Calvary, 67th	204 163
Calvary, 68th	504 163
Calvary, 69th	452 137
Calvary, 70th	35 24
Calvary, 71st	533 147
Calvary, 72nd	544 214
Calvary, 73rd	440 196
Calvary, 74th	204 122
Calvary, 75th	62 32
Calvary, 76th	694 271
Calvary, 77th	183 82
Calvary, 78th	165 127
Calvary, 79th	343 93
Calvary, 80th	332
Calvary, 81st	748 249
Calvary, 82nd	691
Calvary, 83rd	13
Calvary, 84th	584 211
Calvary, 85th	562
Calvary, 86th	183 65
Calvary, 87th	364 157
Calvary, 88th	206 144
Calvary, 89th	174 80
Calvary, 90th	198 118
Calvary, 91st	844 331
Calvary, 92nd	664 191
Calvary, 93rd	158 130
Calvary, 94th	188
Calvary, 95th	681 193
Calvary, 96th	95 58

JANUARY 17, 1965	
Aberdeen, 1st	360 101
Aberdeen, 2nd	421 140
Belden, 1st	152 89
Booneville, 1st	350 187
Booneville, 2nd	306 140
Calvary, 1st	42 67
Calvary, 2nd	94 66
Calvary, 3rd	134 133
Calvary, 4th	174 103
Calvary, 5th	568 164
Calvary, 6th	806 290
Calvary, 7th	766 254
Calvary, 8th	34 36
Calvary, 9th	258 144
Calvary, 10th	97 78
Calvary, 11th	280 119
Calvary, 12th	307 119
Calvary, 13th	545 173
Calvary, 14th	438 177

JANUARY 17, 1965	
Aberdeen, 1st	360 101
Aberdeen, 2nd	421 140
Belden, 1st	152 89
Booneville, 1st	350 187
Booneville, 2nd	306 140
Calvary, 1st	42 67
Calvary, 2nd	94 66
Calvary, 3rd	134 133
Calvary, 4th	174 103
Calvary, 5th	568 164
Calvary, 6th	806 290
Calvary, 7th	766 254
Calvary, 8th	34 36
Calvary, 9th	258 144
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## A Song In The Heart

By Dan C. Hall, Secretary  
Music Department



Long ago, in a cold, dark prison, lay two men, their feet fastened in the stocks. Although they had been arrested and beaten severely, these men were unlike their fellow prisoners. They were not criminals but victims of an angry mob. And, instead of crying out and cursing their fate, "at midnight Paul and Silas prayed, and sang praises unto God" (Acts 16:25).

The experience of these first-century Christians calls to mind a well-loved gospel song of today:

There is never a day so dreary,  
There is never a night so long,  
But the soul that is trusting Jesus  
Will somewhere find a song.

The writer of the above words, Anna B. Russell, went on, in the refrain, to point out that the Christian's song is a divine gift.

Wonderful, wonderful Jesus,  
In the heart He implanteth a song;  
A song of deliverance, of courage, of strength;  
In the heart He implanteth a song.

This song which we have in our hearts and on our lips is a song of joy. "Your heart shall rejoice, and your joy no man taketh from you" (John 16:22).

A Chinese national sought out a missionary to inquire: "Tell me about your religion. I have heard songs and laughter in your houses and in the houses of my own people who share your faith. If you have anything that makes people so joyous, I want it."

Jesus implants within us a song of praise. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 13:15).

Henry van Dyke has described music as "worship putting on her garment of praise." Whether sung in the worship services of one's church or on any other occasion, the great Christian hymns and gospel songs afford the child of God a language through which he can express his thanksgiving and devotion to the Heavenly Father.

The Christian's song is a song of faith. "Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith" (1 John 5:4).

A victorious faith is a singing faith. Martin Luther, writing of Christian music, said: "I am strongly persuaded that after theology, there is no art that can be placed on a level with music. . . . The devil flees before the sound of music almost as much as before the Word of God."

Jesus give us a song for every day. "And, lo, I am with you always, even unto the end of the world" (Matt. 28:20).

Jesus, Jesus, Jesus,  
Sweetest name I know,  
Fills my every longing,  
Keeps me steady as I go.  
—Luther B. Bridges

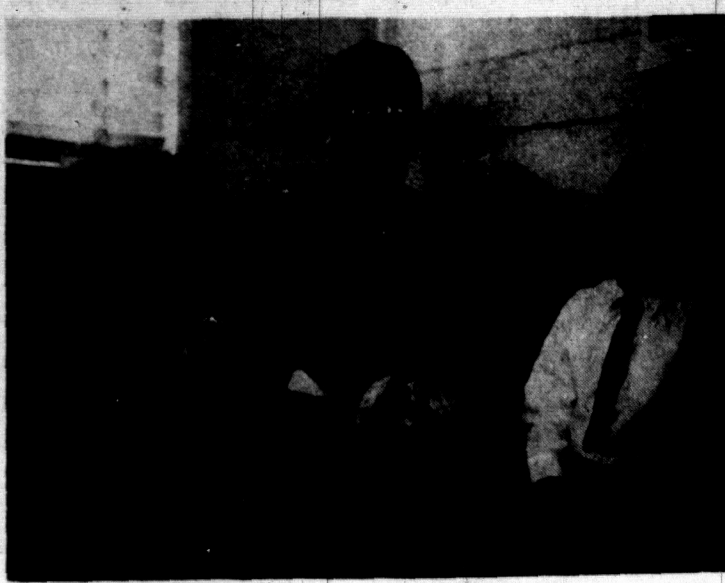
### Oscar McNeil Dies

Oscar E. McNeil, member of Antioch Baptist Church, Route 1, Louin, died on December 21, 1964.

The Antioch Church adopted resolutions of respect as a tribute to Mr. McNeil. The Resolutions Committee (Leonard James, W. T. Montgomery, and Truman Phillips) stated, "While here on earth, Mr. McNeil was a friend to all, always ready to lend a

helping hand to those less fortunate than he. He was our beloved brother, friend, and neighbor, and fellow church member."

A survey conducted by the Sindlinger Company, veteran market analysis and audience measurement firm, shows the average daily radio audience at the rather startling figure of 80.3 million adults.



PICTURED HERE is Mrs. Hattie Smith surrounded by her Beginner Sunday School Class of County Line Church in Rankin County. Mrs. Smith has been teacher of a Beginner class for 25 years, and she says that serving in this capacity has been very rewarding to her. Rev. Jerry M. Kirby is the County Line pastor.



Assistant Professor Albert Hughes of the Social Science Division of William Carey College has been informed that he has received a three-quarter time assistantship with the Social Science Research Center at Mississippi State University beginning June 1, 1965. The assistantship is for a period of twelve months. This is a strictly research assistantship with no part-time teaching load included. Hughes will be working toward the doctorate in political behavior. A member of Temple Baptist Church in Hattiesburg, he is married to the former Maxine Taylor and is father of three children.

### 'Nearer My God' Dropped From Anglican Hymnal

LONDON (BP) — Because it was considered too sentimental and "doctrinally vague," the hymn "Nearer, My God, to Thee" has been dropped from the new hymn book of the Anglican Church to be published in May, 1965.

Along with it goes "From Greenland's Icy Mountains," long a favored missionary hymn. The latter is considered "too imperialistic," says Arthur Pollard, a lecturer at the University of Manchester who was literary advisor for the new hymnal, for the Anglican world-wide view of the church today.

Totally out of step with today's philosophy of Anglican missions is the third stanza which begins, "Can we, whose souls are lighted with wisdom from on high, Can we to men benighted the lamp of life deny?"

New arrangements and harmonies were prepared for some of the old hymns. Language was modernized in cases where obscurities existed, but the "thees" and "thous" were retained.

Evil is like a fire. The only way to fight it successfully is at the beginning.



REMEMBERING THE LORD'S DAY. RNS photo.

## 'NON-ATTENDING' COUPLES FACE HEAVY CHURCH WEDDING FEE

LONDON (RNS) — Couples who wish to be married at North London church in future will be charged three times the statutory fee if they do not regularly attend services there, the vicar announced.

He is Dr. Hugh Fearn of the Anglican church of St. Olave at Stoke Newington. The statutory fee for a wedding is roughly \$12.50, but Dr. Fearn says he will charge such couples \$35. Regular churchgoers will continue to be married free.

"I do not think we will be profiteering," he commented. "The couple will still get a choir, organist, and flowers. The extra money will be used to help pay off the (\$5,600) debt for new heating and lighting in the church."

Dr. Fearn described people who want to use his church only on special occasions as "four-wheeler Christians." He said they go to church on four wheels — by perambulator to get baptized, by taxi to

get married, and by hearse to get buried.

"If people come to me and say that they cannot afford to pay the full fee, I would consider charging them only the statutory fee," he said. "But I would point out that if they cannot pay the full fee they should not be getting married."

He argued that couples who do not regularly support the church should help contribute to its upkeep if they want to use it.

## "The Messiah" Draws Colombian Acclaim

While many people were counting shopping days till Christmas, Rev. and Mrs. Donald L. Orr, Southern Baptist missionaries in Cali, Colombia, were concerned with rehearsal days till Christmas. And exactly one week before Christmas that rehearsing began to pay off.

In September the Orrs gathered a group of singers—now known as the Community Chorale of Cali—and began preparing a concert of excerpts from Handel's Messiah. During the week before Christmas the Chorale presented the concert twice, attracting a full house each time and winning the acclaim of music critics, fellow musicians, Baptist church members, and the general public.

U. S. Consul The Friday evening before Christmas they sang in the Cali municipal auditorium, which was packed to the fourth balcony. The U. S. Consul introduced the program. At its conclusion the audience applauded enthusiastically, eliciting two curtain calls, and the president of a committee to organize a local symphony orchestra presented a bouquet of 50 orchids. (Proceeds from admission fees for the concert were donated to a fund for establishing the orchestra.)

Two days later, on Sunday afternoon, a repeat performance was given (free of charge) in First Baptist Church, Cali. Though many who attended did not understand the words — they were impressed by the music and expressed joy and appreciation, Mrs. Orr says.

The 50-voice choir includes Peace Corpsmen, missionaries, a doctor with the Rockefeller Foundation, university professors, students, businessmen, and others of various nationalities and religious affiliations. For instance, one member is a Jewish boy from Romania.

Mr. Orr, who heads the departments of sacred music and religious education at the International Baptist Theolog-

ical Seminary, Cali, directed the concert and sang tenor solos. Mrs. Orr, who teaches music in the seminary, sang contralto solos and four soprano recitatives. Other missionaries who participated are Miss Crea Ridenour, organist, and Mrs. John W. Patterson, soprano, both of the seminary faculty.

Results

"We think this project has resulted in unusually good public relations which will have indirect and long-lasting results in our work," Mrs. Orr says. "We received three weeks of good publicity in newspapers, on the radio, and through posters in all major business establishments. With the impact of this 'cultural interchange' and our support of the local orchestra drive, we believe many favorable things are in the offing."



Rev. Kenneth Roberts  
First, Carthage  
Calls Pastor

Rev. Kenneth Roberts has accepted the pastorate at First Church, Carthage.

He moved to Carthage with his family January 18 and will fill the pulpit there January 31.

Mr. Roberts is married to the former Joan Sullivan of Mendenhall. They have three children, Barbara, 13; Melesa, 10; and Kenneth, 4.

The minister moved to Carthage from Lincoln County where he has been serving as pastor of Mt. Zion Church, near Wesson, for three years. He is a native of Jefferson Davis County and has held previous pastorates in Greene, Waltham, Jefferson Davis and Lincoln Counties.

Roberts is a graduate of Mississippi College and New Orleans Seminary.

He is a veteran of the Korean War.

### Revival Dates

Petal-Harvey Church, Petal: February 7-14 Dr. Gray Allison (pictured) professor at New Orleans Seminary evangelist Royce Blackmon, minister of music at Petal-Harvey, in charge of music; Rev. O. E. Thompson, pastor; service at 10 a. m. and 7:30 p. m.

Raymond Road Church,

## OUACHITA BECOMES UNIVERSITY

ARKADELPHIA, Ark. (BP) Ouachita Baptist College trustees have voted to change the name of the school here to Ouachita Baptist University.

Ralph A. Phelps, Ouachita president, said the change became effective when necessary legal documents were filed with the Arkansas Secretary of State.

Ouachita was founded in 1886. It is the largest private college in the state in enrollment, with about 1400 students, Phelps added.

"This matter had been under consideration by the administration, faculty, and trustees for several years. The action was taken after a separate School of Nursing was established in Little Rock and after conferring with our consultant from the North Central Association of Colleges and Secondary Schools," Phelps said.

### Graduate Program

"With a graduate program and with two separate schools in different cities, we have the essential ingredients for a university and took the action as an essential step in a developing education program for the state of Arkansas," he continued.

In addition to offering a four-year degree program in nursing at Little Rock beginning next September, Ouachita has operated an Extension Center at Camden, Ark. since the fall of 1962. The graduate program, begun in 1959, offers Master's degrees in three areas — religion, study of American civilization and music education.

The trustees also voted to add a Master's degree in education next September.

Jackson: January 31—February 5; 7:30 nightly; Rev. John McDonald, Pastor of Robinson Street Church, Jackson, evangelist; Rev. R. R. Newman, pastor. DEDICATION SERVICES of the new church building will be in the morning service, Jan. 31.

PLAYTIME in Sao Luiz, Maranhao, Brazil. (Foreign Mission Board Photo)

### Liberty Ordains Preacher, Deacons

Liberty Church, Mississippi Association, held an ordination service on January 10, to ordain John Lester Hawkins to the gospel ministry, and William Mabry and Quinn Toney as deacons.

Mr. Hawkins has accepted the pastorate of the Calvary Church, Pricedale. His fiancée, Miss Mary Evelyn Pridgen of Laurel, was guest soloist, accompanied by Mrs. G. C. Harrison, pianist.

Rev. Charles Brock, Liberty pastor, preached the ordination sermon and delivered the charge. Others on program were J. P. Walsh, chairman

### Full-Time Pastor Earns Two Master's Degrees In 'Spare Time'

Rev. H. Fred Williams, pastor of First Church, Winter Garden, Florida, has recently been awarded his second Master's degree within the past six months. He has finished his graduate work at Stetson University, DeLand, Florida, and the degree of Master of Arts will be conferred upon him by Stetson at the May Commencement, 1965. All of his work at Stetson was done on his weekly day off from work during the past eighteen months.

Mr. Williams received the degree, Master of Religious Education, at New Orleans Seminary last July. He has

been doing graduate work at the seminary for the past two summers during his regular vacation time. He also holds the degree of Bachelor of Divinity from New Orleans Seminary.

The Winter Garden pastor, a native Mississippian, was licensed and ordained by Calvary Church, Greenwood. He graduated from Clarke and Mississippi College; he pastored Glade Church, Laurel, and East Howard Church, Biloxi.

At Winter Garden, he is in his eighth year. He and his wife, the former Norma Jean John, have four children.

Williams is now serving as teacher of New Testament and Old Testament college credit courses for Stetson University's Extension Center in Winter Garden. His church recently voted to give 42 per cent of its 1965 unified budget to missions, increasing the Cooperative Program giving to 30 per cent from last year's 21 per cent, and giving 12 per cent to local and associational missions.